Catalogue

OF THE

Arabic and Persian Manuscripts

IN THE

ORIENTAL PUBLIC LIBRARY

AT

BANKIPORE

VOLUME V

(ARABIC MSS.)

TRADITION

PART II

Prepared by

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PREFACE

The present volume (Volume V, Part II) of the Catalogue of Arabic and Persian MSS in the Oriental Public Library at Bankipore is the second part of the *volume comprising Arabic works relating to the* Traditions of the Prophet, a branch of Arabic literature in which the Library is especially rich. It has been prepared by Maulavi Abdul Hamid, who was entrusted by Sir Denison Ross with the preparation, under his supervision, of the earlier volume (Volume V, Part I). Maulavi Abdul Hamid has brought to his task a thorough knowledge of the Science of Hadis, and by skilfully piecing together material derived from Arabic and other works of reference, from the sanads and marginal notes with which the MSS abound, as well as from a close examination of the MSS themselves, he has been able in many cases to enrich his description of the MS catalogued with much interesting and often valuable information of a literary and biographical character, throwing light on the identity of the author, his life and the period to which he belonged, the conditions under which the work was composed, and the well known scholars who have studied it from our copy. One interesting fact which we glean from the sanads and notes contained in MSS Nos 322, 438 and 462 is that in the sixth to ninth centuries A H women were permitted to study jointly with male students, either under a male or a female Shaikh.

The two volumes taken together comprise 364 MSS. The present volume contains notices of 192 MSS, including 2 MSS of mixed contents and 22 MSS supplementary to those dealt with in the earlier volume. The various branches of Tradition to which the MSS dealt with in the present volume belong are enumerated in the Table of Contents, and at the beginning of each section a brief note is given (in a foot note to the text of the catalogue) of the history and scope of the particular branch of Tradition to which the MS or MSS belong.

Special attention may be drawn to the following, among the rarer MSS described in the present volume —

No 293 A very old copy of Mishkât Al Anwâr, dated A H 691

No 298 A valuable copy of Al Maqâsid al Hasanah, studied under the author of the work dated A H 877

Nos 301–303 A rare work on Mu'allal Hadîs, in three volumes

No 305 A very old copy of Ma'âni al Asâr, dated A H 735 from the Library of the Amirs of San'â (in Yaman)

No 317 A fragment of Amâlî, written in or before A H 487

No 321 A fragment of Mu'jam Ibn Jamî' transcribed in or before A H 606

No 322 An old and extremely valuable copy of Mashîkhat which has been studied by more than 500 students (male and female), and which bears several autograph notes and sanads of eminent traditionists and scholars, transcribed some time before A H 687

No 327 Riyâd al Afhâm, an old copy of a rare work, dated A H 792

No 335 Al Ilmâm, an old copy transcribed 23 years after the author's death, dated A H 725

No 337 Al Muharrar, a very rare work on Hadîs

No 386 Al Badl Al Mâ'ûm, a valuable copy studied under the author of the work, transcribed in or before A H 841

No 438 An old and extremely valuable copy of Kifâyah, studied by Ahmad, one of the sons of Sultân Saladin, transcribed in the 6th century A H Contains autograph notes of the above-mentioned Ahmad and many others

No 440 Kitâb Ma'rifat Anwâ'al Hadîs, revised by the author himself, dated A H 637

No 442 At Tanqîd, a valuable copy of a rare work, revised by the author's son in A H 811

No 462 Al Majmu'ah, studied by more than 1,500 students (male and female), transcribed in the 8th century A H

No 475 A fragment of Sahîh Muslim, transcribed for the Royal Library of Iskandar bin Bahlul, the second king of Ludies

No 481 A very valuable copy of Mu nad Abu Uwanah dated A H 615 containing notes of famous traditionists from the MSS belonging to a Madrasah in Egypt founded by Mahmud the Royal tutor of Az Zahir the King of Egypt

The final proofs of the earlier volume on Tradition (Volume V Part I) were passed for the Press by Sir E Denison Ross Kt C I E Ph D under whose supervision the work of cataloguing the MSS in the Bankipore Library was first started The decision to print the present and succeeding volumes of the Catalogue in Calcutta instead of in London however as explained elsewhere (see Preface to Volume VIII) has necessitated the making of other arrangements for supervising their publication and the Government of Bihar and Orissa have appointed Dr Azimuddin Ahmad and the officer in charge of the cataloguing work to supervise the publication of the Arabic volumes The present volume has accordingly been revised by Maulavi Abdul Hamid with the help of Mr L Tipping and Mr E A Horne who has succeeded Mr Tipping as officer in charge of the cataloguing work while Dr Azimuddin Ahmad has read the whole volume in proof

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ARABIC MANUSCRIPTS.

TRADITION

AL AHADIS AL QUDSIYAH *

SUNNI HADIS QUDSI

No 293

foll 26 lines 21 size 7 × ... × ...

مشكاة الانوار

MISHKÂT AL ANWÂR

A collection of 101 Hadis Qudsi (also called Hadis Ilahi) divided into three classes and arranged in three parts each part contains

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* Any statement made by the Prophet on the strength of that which he received from God either in a dream or in Ilham (divine revelation) is called Hadis Qudsi The definition given by the traditionists runs thus —
الحديث القدسي ما اخبر الله تعالى به نبيه بالالهام او بالمنام فاخبر عليه الصلوة والسلام بعبارة نفسه

See Dastur al Ulama fol 177

Al ... Ibrâhîm al Bagdâdi in his work Ad Durr as Samin on fol 9 remarks that as far as he knew no one else prior to the author of Mishkât al Anwar had turned his attention to collecting Hadis Qudsi and composing a work on the subject (ولم اعلم احدا اعتنى بجمعه وظفر بحصره قبل الشيخ محيى الدين) Ar Riyad al Firdausiyah fi Jama al Ahadis al Qudsiyah a work on a complete collection of Hadis Qudsi by the present author (Muhiddin) is mentioned in Ad Durr as Samin A work on 40 Hadis Qudsi by Ali Qari (*d* A H 1014=A D 1605) is mentioned in Berlin No 15 3 Al Ithafat as Saniyah a work on the present subject by Abdarra ûf al Munawi (*d* A H 1031=A D 1621) is noticed in H Kh vol i p 39 Another work on 80 Hadis Qudsi collected from the six canonical collections of traditions is noticed in Ithaf p 5

the Hadis of a particular class In addition to the usual beginning and colophon of the work, each part comprises a separate beginning and colophon

The beginning of the work runs thus —

رضی الله علی سیدنا محمد و آله الطاهرین قال العبد الفقیر الی الله تعالی ابو عبد الله محمد بن علی بن محمد بن احمد بن الطائی الاندلسی الحمد لله رب العالمین و العاقبة للمتقین اما بعد فانی لما وقفت .... جمعت هذه الاربعین بمكة سنة تسع و تسعین و خمسمائة و شرطت فیها ان یكون من الاحادیث المسندة الی الله تعالی خاصة و ربما اتبعتها اربعین من الله تعالی موقوعة الیه غیر مسندة الی رسول الله صلی الله علیه و سلم مما رویتها و قیدتها ثم اردفتها باحد و عشرین حدیثا فجاءت واحدا و مائة حدیث الائمة *

Part I foll 1–10b, contains 40 Hadîs with Isnâd, commencing from the author s Shaikh and ending with God through the Prophet (الاحادیث المسندة الی الله تعالی)

Beginning thus —

الحدیث الاول حدثنا محمد بن قاسم قال نا ابو القاسم احمد بن محمد قال نا ابو عبد الله الحسن بن علی الطبری عن ابی الحسن عبد الغافر بن محمد عن ابی احمد sic ثنا مسلم قال نا عبد الله بن عبد الرحمن بن ام الدارمی قال نا مروان یعنی ابن محمد الدمشقی قال ثنا سعید بن عبد العزیز عن ربیعة بن یزید عن ابی ادریس الخولانی عن ابی ذر عن النبی صلی الله علیه و سلم فیما روی عن الله تعالی قال یا عبادی انی حرمت الظلم علی نفسی و جعلته بینكم محرما الخ *

The colophon of this part runs thus —

قال العبد الفقیر الی الله سبحانه محمد بن علی بن العربي انتهت الاربعون علی ما شرطته فیه ..... انتهی الجزء الاول *

---

under the title of Al Ahâdîs al Qudsîyah Ibn Hajar in Ad Durr, fol 399, vol ii, mentions a work on 40 Hadîs Qudsî by Ibn Daqîq (d A H 702=A D 1302)

Part II foll 10^b-14 contains 40 Hadis quoted without Isnad as قال الله (God said) but the author notes below each the names of the authors from whom he takes the Hadis (الا حا ىب المرفوعة الى الله عالى)

Beginning —

رب يسر بعونه سبك عليه السلام حد اول قال الله سر حل بينه

حليله عليه السلام ما هذا الوحل السديد •

The present part ends thus —

قال العبد الفقير الى الله تعالى انتهت الاربعون المرفوعة الى الله

سبحانه من غير اسناد كما سرطه •

Part III foll 14-20 contains 21 Hadis quoted without author s Isnad but the Isnad of the Hadis as given in reliable works is quoted below each (المسندة باسانيد الكتب التي خرجتها منها لا باسنادي)

Beginning —

الجزء الثالث صلى الله على سيدنا محمد اله الحديث الاول

قال رسول الله صلى الله عليه سلم يضمن الله عز وجل لمن خرج في

سبيله الخ •

This part end thus —

و هو الحديث الواحد مائة من الاحاديث الآتية •

Author Abu Abdallah Muhammad bin Ali bin Muhammad bin Ahmad bin Abdallah al Arabi at Tai ابو عبدالله محمد بن علي بن محمد بن احمد بن عبد الله العربي الطائي الحاتمي commonly called Muhiddin al Arabi an eminent Sufi theologian and propounder of many theories and principles of asceticism and Sufism (see Futuhat Hand list Nos 1356-60) and the author of more than 500 works on the different branches of learning mostly on Sufism and theology He was born in Murcia where he was brought up At the age of eight years he was taken away to Ishbiliyah where his father was a minister to the Governor of the place There from A H 568 to 598 he continuously devoted his time to completing his studies of the main branches of Arabic literature and studied under numerous scholars Sufi theologians and traditionists The love of learning induced him to visit Syria Egypt Bagdad Khurasan and Arabia and especially Mecca where he remained for a number of years and composed a number of works At the end of A H 608 he proceeded to

Damascus, where he permanently settled and composed a large number of works It is stated in Ad Durr as Samîn, by Firuzâbâdî (*d* A H 817=A D 1414), that he saw an autograph Ijâza (license) granted by the author to the ruler of Damascus The Ijâza contains mention of his compositions, which exceed 500 in number Several works on jurisprudence, tradition and commentaries on the Qur'ân by our present author are also known In his old age, the author undertook to compose a big commentary on the Qur'ân, and his commentary in 99 volumes extends from the Sûra Fâtiha to Sura Kahf as far as the Âya وعلمناه من لدنا علما الاية, but he did not survive to finish it He died in Damascus, A H 638=A D 1240 leaving behind him a large number of disciples and pupils See Ad Durr as Samîn, Brock, vol i, p 441

For other copies of the work, compare Berlin, No 1469 India Office, 658, Br Mus, 918

The following colophon of the author, quoted by the scribe says that the present work was composed in A H 599 in Mecca

انتهى الكتاب بالحرم الشريف سنة تسع و تسعين و خمسمائة

The present copy is a transcription of an autograph copy
Written in good Naskh
Dated, A H 691
Scribe ابراهيم بن محمد

SHÎ'A HADÎS QUDSÎ

No 294.

foll 42, lines 30, size 15 × 9 10 × 6

الجواهر السنية

AL JAWÂHIR AS SANÎYAH.

A rare work on Hadîs Qudsî, by Muhammad bin Hasan bin 'Alî bin Muhammad al 'Âmulî, محمد بن حسن بن علي بن محمد العاملي, the first of all the Shî'a traditionists who ever composed a work on Shî'a

Hadis Qud i * This well known cholar of Syria and pecialist in Arabic literature died in A H 1073=A D 1662 See Khulasat al Asar vol iii p 332

Beginning —

الحمد لله الذى اجرى كلامه سبيل الهدايه اطلع فى افلاك

العلوم من مسارق المنصوص اقماء اولاه ... اما بعد فيقول العبد الى

الله تعالى الغنى محمد بن حسن الحر العاملى ... وبعد

حمله منه ... العلماء الاجلا من الائمه الاطهر عن النبى امحتا من

الذات المقدسه الالهيه ... المسموه بالاحاديث القدسيه ... ام

احدا مجموعه فى الكتاب ... لم احدا من الاصحاب

فاحببت افرادها بالتاليف ... سميته

الجواهر السنيه فى الاحاديث القدسيه

The work is divided into 21 Babs The date of composition is given in Kashf al Hujub fol 46b is A H 1056

Written in good Naskh within gold ruled borders it bears a double page Unwan

Dated A H 1077

Scribe حسن بن منصور

It appears from the date of the present work that the Shia traditionists did not devote their attention to composition on the present subject until more than 400 years after the Sunni author

AL MUTAWÂTIR*

No. 295

foll 11 lines 28, size 8¾ × 6 6½ × 4

الازهار المتناثره

في الاخبار المتواتره

AL AZHÂR AL MUTANÂSI AL AKHBÂR AL MUTAWÂTIRAH.

An abridgment of the author's larger work called Al Fawâ'id, comprising 113 Hadîs Mutawâtir The Isnâd is omitted throughout in the present abridgment

By Jalâladdîn 'Abdarrahmân bin Abî Bakr as Suyûtî, جلال الدين عبد الرحمن بن ابي بكر السيوطي (d A H 911 = A D 1505 See Lib Cat vol v part i, p 3)

The following colophon of the author, quoted by the scribe, tells us that Suyûtî composed the present work in A H 881 قال مؤلفه رحمه الله فرغت من تاليفه يوم الاربعاء رابع عشر جمادى الاولى سنه احدى و ثمانين و ثمانمائه ـ

Beginning —

الحمد لله على نعمائه الخ *

For a copy of the MS, see Cairo, vol vii, p 607

Written in good Naskh

Dated A H 1002

* Mutawâtir is a Hadîs transmitted in various distinct chains of narrators, by so large a number of traditionists that there is left no room for any doubt as to its authenticity The present class of Hadîs stands first as regards its correctness

AL MASHHÛR *

No 296

* foll 41 lines 23 size 8 × 6 ‌ 4 × 4

اللآلی المنثورة في الاحادیث المشهورة

AL LA'ÂLÎ AL MANSÛRAH FÎ AL AHÂDÎS AL MASHHÛRAH

A very rare work comprising 220 Mashhur Hadis which are generally quoted without Isnad or reference It is divided into 9 Babs

By Badraddin Muhammad bin Bahadur bin Abdallah at Turki al Misri بدر الدين محمد بن بهادر بن عبد الله التركي المصري (d A H 794 = A D 1392 See Lib Cat vol v part i p 48)

Beginning —

الحمد لله حمدا يليق بجلاله ... وسميته اللآلي المنثورة في الاحاديث المشهورة الخ •

The author in the preface points out that at first he described the Hadis of each Bab free from Isnad and reference as they were picked up from different works on different subjects later on he added the Isnad and reference to each Hadis deriving them from the works on Hadis Occasionally the Hadis is followed by an explanatory note The number of Hadis in each chapter is given below —

		Number of Hadis in each Bab
(i) foll 1-10	الباب الاول في ... على ... من احاديث الاحكام	31
(ii) foll 10-18	الباب الثاني في الحكم و الآداب	61
(iii) foll 18-22	الباب الثالث في الزهد	31

(1) Mashhur Hadis is a Hadis transmitted at least in three distinct chains of narrators by a large number of traditionists but the number of such traditionists is less than in the case of the Mutawatir ( ) The term Mashhur Hadis is also applied to a known Hadis frequently used and commonly quoted without observation of the condition referred to above but it also sometimes refers to a known Hadis which is not genuine

		Number of Hadīs in each Bāb
(iv) foll 23–26	الباب الرابع فى الطب	18
(v) foll 27–36	الباب الخامس فى الفضائل	52
(vi) foll 37–38ª	الباب السادس فى الادعية	3
(vii) foll 38ᵇ–39	الباب السابع فى القصص و الاخبار	14
(viii) foll 40–41ª	الباب الثامن فى الفتن	9
(ix) foll 41ᵇ	الباب التاسع فى امور منثورة	1
		220

Written in good Naskh

Not dated, apparently 9th century A H

The scribe who does not reveal his name says that the present copy is a transcription of the copy belonging to the author's son التى هذا وجد فى الاصل المنقول من نسخة لابن المؤلف

No 297

foll 39 lines 21, size 8 × 6 $5\frac{1}{2} \times 3\frac{1}{2}$

الدرر المنثورة

AD DURAR AL MANSÛRAH.

An abridgment of the preceding work The traditions in the present work are arranged in alphabetical order

By Jalâladdîn 'Abdarrahmân bin Abî Bakr as Suyûtî (*d* A H 911 = A D 1505) See Lib Cat, vol v, part i p 3

Beginning —

الحمد لله تعظيما لشانه الخ *

For other copies of the work, see Berlin, Nos 1401–4, Cairo, vol i, p 340

Written in good Naskh

Dated, Muharram A H 992

Scribe محمد بن عبد الله التمرتاشي

The scribe, Muhammad bin 'Abdallâh at Timartâshî (*d* A H 1004 = A D 1595, see Brock, vol ii, p 311), a well-known scholar and author, tells us on the title-page that the copy was in his possession for some time انتظم هذا المجموع الشريف فى ملك كاتبه الفقير محمد بن عبد الله التمرتاشي

No 298

foll 230 lines 18 size 7¾ × [illegible]

المقاصد الحسنة

AL MAQÂSID AL HASANAH

A collection of a large number of Mashhur Hadis from various works arranged in alphabetical order

By Abu Abdallah Muhammad bin Abdarrahman as Sakhawi ابو عبد الله محمد بن عبد الرحمن السخاوي. According to Zainaddin the author's pupil he was born in Egypt A.H. 831 = A.D. 1428, see Al Qab al Hawi fol 22[illegible] while Brock vol ii p 34 gives the author's birth in A.H. 830 = A.D. 1427. The author after completing his studies in his native place visited Dimyat, Alexandria, Mecca and Medina where he attended lectures on different branches of Arabic learning. The author has enumerated the entire number of his Shaikhs with details in his work Bughyat ar Rawi in three volumes. He worked as a professor of the different branches of Arabic literature in the following Madrasahs of Egypt

I	Kamiliyah	III	Zahiriyah
II	Sarghatmishiyah	IV	Barquqiyah

He died in Medina A.H. 902 = A.D. 1497 and left behind him a large number of works on history, biography, tradition and jurisprudence. 19 works of the author including the present one are mentioned in Brock.

For author's life see Al Qab al Hawi fol 227, Brock vol ii p 34.

Beginning —

الحمد لله [illegible] من الطيب   [illegible] وبعد

الحسنة في بيان كثير من الاحاديث المشتهرة

The author in the preface says that in the present composition he has paid particular attention to distinguishing genuine from weak and false Hadis. For other copies of the work see Cairo vol i p 427, Jem 297.

The MS is written by two scribes, foll 1–208 are written in fair Naskh not dated, apparently 9th century A.H., foll 209–230 in rough Naskh dated A.H. 877.

A note on the margin on fol 1b tells us that the present copy

was studied by some one under the author, and bears an autograph note of the author (عدد السجدة علما بلغ المصنف و خطه فی آخرها).

The autograph note referred to above is found at the end, which is much mutilated the passages which are distinguishable run thus —

الحمد لله و سلام علی عبادہ الذین اصطفی اما بعد فیقول جامع

هذا الکتاب قرأ *sic* السید الامام الفاضل . محمد الطالدین ابوالحسن

الشافعی *sic* *

This note suggests that Abû'al Hasan ash Shâfi î studied under the author and the words used in the note—اما بعد فیقول جامع هذا الکتا (hereafter the compiler of the present work says) give us reason to hold that it is an autograph note

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No 299

foll 253, lines 21 size $8\frac{1}{2} \times 5\frac{1}{2}$, $6 \times 3\frac{1}{2}$

The same

Written in good Naskh
Not dated apparently 11th century A H

No 300

foll 67, lines 25, size 8×6, $6\frac{1}{2} \times 3\frac{1}{2}$

مجموعة زیادات احمد الغزی

MAJMÛ'ATUZIYÂDÂTIAḤMAD AL GAZZÎ.

An autograph copy of a rare work, comprising the extra Mashhûr Hadîs omitted in the above-mentioned three works (Nos 296–298), but included in the Itqân of Najmaddîn al Gazzî (*d* A H 1016 = A D 1607) Itqân is a work dealing with the Mashhûr Hadîs contained in the above-mentioned three works, with the addition of a number of Hadîs of the same class The traditions in the present work are arranged in alphabetical order

Author Ibrâhîm bin Sulaimân bin Muhammad bin 'Abdal azîz al Hanafi al Jinînî, ابراهیم بن سلیمان بن محمد بن عبد العزیز الحنفی الجنینی

He was born in Jinin (Damascus) A H 1014 = A D 1605 and after completing his studies in Damascus he travelled to Egypt and Mecca where he also studied under famous professors of his age He compiled many treatise on various subjects and a historical work on Ibn Hazm (d A H 456 = A D 1064) which was left incomplete by him He was well versed in biography general history jurisprudence and tradition He is also known to us as a good scribe and a number of works were transcribed by him He died in Damascus A H 1108 = A D 1696 See Brockl vol ii p 314 Taj at Tabaqat vol vii fol 101 Hadaiq al Hanafiyah p 429

Beginning —

الحمد لله رب العالمين قال العلامه سنح سنوحدنا نجم الدين
العزى الدمسقى العامرى رحمه الله رحمه قد جمع فى الجامع
المسهور كدانا حولاسماء دايقى و جمع فيه من دالبف الزركسى والد
المعنوه للسيوطى و المقاصد الحسنه للسخاوى اذ سلبه بعض احاديث
و فدا دب اداد ما راد فى هذه الكرادس •

The following abbreviation used to indicate the work in which these tradition are found are quoted below each Hadis —

ح for Bukhari م for Muslim د for Abu Daud ت for Tirmudh ن for Nasai ما for Ibn Maja مى for Darimi دا for Ibn Abi ad Dunya بز for Bazzar ع for Abu Yala ط for Tabarani حب for Ibn Hayyan ك for Hakim قط for Daraqutni ب for Baihaqi عم for Abu Nuaim عد for Ibn Adi س for Abu Shaikh عس for Asakir ل for Dailami خط for Khatib بس for Qudai

The following marginal note on fol 65 tells us that Itqan was composed in A H 1010 and that the author of Itqan was born in A H 970 and died in A H 1061

كان فراغ المؤلف من تاليف اصله المسمى باتقان ما يحسن من
ديان اخبار الدائره على الالسن يوم الثلاثاء تاسع عشرى سهر ربيع الاول
سنه عشر و الف ولد رحمه الله تعالى سنه ٩٧٠ و توفى سنه ١٠٦١ •

The author in the following colophon says that in collecting the materials for the present work he relied on the autograph copy of Itqan which was very badly written and that he completed the present work in A H 1091

و هذا آخر ما وجدنا من زيادات .... على يد مجرده من مسودة
المؤلف . .. الفقير ابراهيم بن سليمان بن محمد بن عبد العزيز
الحنفي بدمشق المحروسة و خط المؤلف في غاية من الحصر و عدم
النقط ..... . و كان الفراغ نهار الاحد ربيع الثاني سنة ١٠٩١ *

Written in good Naskh
Dated, A H 1091

MU'ALLAL.

No 301

foll 340, lines 25, size 11 × 7½, 7 × 5½

علل الحديث

'ILAL AL ḤADÎS.

A rare work on a collection of Mu'allal Hadîṣ* The entire work is in four volumes, of which the fourth volume and the larger portion of volume i are wanting The last 13 foll (1–13) of volume i, beginning abruptly thus —

* A Musnad Hadîs, having a defect, either in the Isnâd or in the text, which cannot be easily traced, is called Mu'allal This defect removes the Hadîs from the category of Sahîh Hadîs to that of untrustworthy ones The definition given by the traditionists runs thus —

و المعلّل ما فيه علة و اصطلاحاً (اي في حديث و اسناده) علة (اي عيب خفي
غامض) قادحة (اي في صحة الحديث مانعة عن العمل به) *

See 'Alî Qârî's commentary on Nukhba, fol 336 Hâj Khal, in vol ii, p 35, remarks that a number of the traditionists turned their attention to this important branch of the traditions, and composed works on it Among them the present work, and the works of the following, are noted for their special value —

I Muslim bin Hajjâj (*d* A H 261=A D 875)
II Muhammad bin 'Abdallâh al Hâkim (*d* A H 405=A D 1014)

learning, secured a special fame and gained a wide spread reputation Khatîb Bagdâdî, a well-known historian and traditionist, calls the author Imâm in Hadîs, jurisprudence and philology

قال الخطيب كان (الدارقطني) فريد عصره و امام وقته انتهى اليه علم الاثر و المعرفة بمذاهب العلماء و بالادب و الشعر See Mir'ât al Janân, fol 232^{b}

A number of the traditionists, such as Hâkim (d A H 405 = A D 1014), Abu Na'îm Isfahânî (d A H 430 = A D 1038) and others studied Hadîs under him and transmitted copious traditions on his authority In his old age he travelled to Egypt, where he was warmly welcomed and his merits specially appreciated by Al Fadl bin Ja'far bin Muhammad (d A H 391 = A D 1000), the minister of Kâfûr the fourth King of the Ikhshidid dynasty This minister also was a good scholar and traditionist, and, in addition to his responsible duties, he was very fond of learning and devoting his time to literary attainment He had long had it in his mind to compose a work on Musnad Hadîs, and hence Dâraqutnî's arrival induced him to compile the same He accordingly commenced the work, with the assistance of Dâraqutnî, and in a short time completed it Dâraqutnî was sufficiently rewarded by the minister for his labour, and shortly after he returned to Bagdâd, where he died in A H 385 = A D 995, and was buried near the tomb of Ma'rûf Karkhî, a well-known Sûfî, who died in A H 201 = A D 812 The author was renowned for his memory Barqânî (d A H 425 = A D 1035), a pupil of his says that Dâraqutnî used to dictate the materials of the present work to him from memory, and he (Barqânî) arranged those materials in the form of a book Thus the present work was composed

قال الخطيب في ترجمة الدارقطني سألت البرقاني هل كان ابو الحسن يملي عليك العلل من حفظه قال نعم و انا الذي جمعتها و قرأ الناس من نسختي

See Huffâz, vol iii p 201 Hence each Hadîs of the present work is preceded by the words سئل الدارقطني عن حديث الخ (Dâraqutnî was asked to point out the merits of the Hadîs) For the author's life and works, see Huffâz, vol iii, p 199, Mir'ât al Janân, fol 232^{b}, Isnâwî, fol 181^{a} Brock, vol i, p 165 The present volume which is incomplete for want of a few foll at the end, concludes thus —

سئل عن حديث سعيد بن المسيب عن ابي هريرة عن النبي صلى الله عليه و سلم قال لينتقين كما ينتقا التمر عن حثالة وقال يرويه الزهري *

The work is not mentioned in any catalogue

Written in good Naskh, not dated, apparently 8th century A H

No 302

foll 260 lines 23 size 9¼ × 7 7 × 3¾

المجلد الثالث

AL MUJALLAD AS SÂLIS

The third volume of the preceding work dealing with the defects of the remaining Musnad Hadis narrated by Abu Hurairah

Beginning —

سئل عن حديث يروى عن سعيد المسيب عن ابى هريرة عن النبى

صلى الله عليه و سلم احد كم فى الليل فلا يدخل يده فى الاناء حتى الحديث

فقال يرويه الزهرى اختلف عنه فرواه اصحابه الخ *

Written in good Naskh in a later hand dated A H 1309

No 303

foll 269 lines 23 size 9¼ × 7 7 × 3¾

المجلد الخامس

AL MUJALLAD AL KHÂMIS

The fifth and the last volume of the above work dealing with the defects in the Musnad Hadis narrated by some male and female companions of the Prophet

Beginning —

و سئل عن حديث جابر عن النبى صلى الله عليه و سلم قال انكم

اصبحتم فقال يرويه الزهرى القسم بن عبد الرحمن الانصارى الخ *

The colophon runs thus —

آخر مسند النساء من كتاب العلل *

The scribe who does not reveal his name says that he transcribed the present copy in A H 1309 from a copy dated A H 708

The present and preceding volumes are written in the same hand

MUKHTALAF.

No 304

foll 71, lines 25, size 8½ × 6½ 6½ × 3½

احلاف الحديث

IKHTILÂF AL ḤADÎS.

A rare work on a collection of Mukhtalaf Hadis, with explanations

By a well-known Imam Muhammad bin Idrîs bin 'Usmân bin Shafi' bin as Sa'ib bin 'Ubaid al Quraishi, امام محمد بن ادرس بن عثمان بن سافع بن السائب بن عبد القرسي This well known Imâm traced his descent from the grandfather of the Prophet and was born in Gazza A H 150 = A D 767 Though there is some controversy among the biographers of the Imâm regarding his birth-place, and the following places are given (Gazza, 'Asqalân, Mina, Yaman) yet the first one is commonly accepted to be his birth-place (المسور الدي عليه ان الساقعي ولد بغزة see Tahdib, fol 15ª) Shafi'i's father died before his birth and he was brought up by 'Abdallâh bin Hasan the maternal grandfather of the Imâm, and in his childhood was taken away by 'Abdallâh to Mecca where, after his primary education, he studied under many well known scholars jurists and traditionists of the

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* Where there are discrepancies in sense between any two Hadîs, equal in genuineness and in other respects and there is room for removing the same by an explanation the discrepancy is called Ikhtilâf, and those traditions are called Mukhtalaf, in cases where such explanation is not possible, and one Hadîs cancels another, such are called Nâsikh and Mansûkh The definition of Ikhtilâf given by the traditionists runs thus — ان كانت المعارضة بمثله فلا يخلوا اما ان يمكن الجمع بين مدلوليهما بغير تعسف فان امكن الجمع فهو مختلف الحديث (ثم المراد بالاختلاف اختلاف مدلوله) See 'Alî Qârî's commentary on Nukhba, fol 58 'Ali Qarî, in the same work, remarks that Imâm Shafi'î (the present author) was the first author to compose a work on the subject Hâj Khal, vol I, p 51, gives us to understand that, after Imân Shafi'î, Ibn Qutaibâ (*d* A H 263 = A D 877) and Abû Zakariyâ Yahyâ (*d* A H 307 = A D 919) are known to have dealt with the subject, and to have composed works on it For Ibn Qutaibâ's work on the subject, see Berlin, No 1213 'Alî Qârî, again, remarks that Tahâwî also wrote two useful works on the subject —

I Ma'anî al Âsâr, see present volume, Nos 305–7

II Mushkil al Âsâr, see Berlin, Nos 1266–67

place At the age of 15 years he received the Sanad for issuing Fatwa from Mubashshir bin Khalid (*d* A H 180 = A D 797) In A H 170 he left the place for Medina where he studied for a considerable time under Imam Malik (*d* A H 179 = A D 995) and at the end of A H 179 he proceeded to Yaman and attended lectures on different branches of Arabic literature under Hisham bin Yusuf (*d* A H 197 = A D 814) Thence he started to Iraq where according to the author of Tuhfat az Zaman he studied under Muhammad bin Hasan ash Shaibani (*d* A H 189 = A D 804) ثم ارتحل الى العراق فاخذ بالكوفة عن محمد بن حسن و اسمعار منه كتب ابي حنيفة but the other biographers of the Imam do not agree with this statement of Tuhfa After a short stay in Iraq he left for Bagdad (a great seat of learning in those days) where his merits in Quranic branches of philology jurisprudence and traditions were specially appreciated and many discussions on different subjects between the Imam and the reputed scholars of the place were held in most of which the Imam won the day Thus the fame of the Imam spread all over Islamic countries and he received a good deal of regard from the Caliph Harun Rashid (A H 170–193 = A D 786–809) Soon afterwards owing to his differing from the Maliki and Hanafi school on many points he founded a new school known as Shafii which is by many regarded as most conformable to the spirit of Islam His authority was widely recognised and a large number of scholars became follower of his school In A H 198 he left Bagdad for Egypt where he spent his time in Jami Umar in delivering lectures and compiling works till his death in A H 204 = A D 820 He left behind him a large number of pupils and followers His reputation as an author and as an Imam are equal He wrote 113 works on Tafsir Hadis jurisprudence and on some other subjects Besides being the first author on the present branch of tradition Imam Shafii is the first author on jurisprudence and archery His work on archery is known as كتاب السبق والرمي see Hand list No 2527 For Shafii s life and works see Tahdib fol 15 Mir at al Janan fol 124 Subki vol i fol 223 Isnawi fol 7 Tuhfat az Zaman fol 30 Huffaz vol i p 331 Brock vol i p 178

The present work is divided into five parts and each part bears the following Isnads thus —

اخبرنا الشيخ الفقيه الامام الصدر الكامل جامع اسباب الفضائل علي بن هبة الله بن سلامة اللخمي الشافعي بقرأتي عليه قيل له اخبركم ابو الحسن عبد الحق بن عبد الخالق بن احمد بن عبد القادر بن محمد

بن يوسف البغدادي بها قرأة عليه و انت تسمع سنة احدى وسبعين
و خمسائة لجميع هذا الكتاب الا النصف الاول من الجزء الاول فانه اجازة له
منه قال انا الشيخان ابو نصر محمد بن الحسن بن احمد بن عبد الله بن
البناء و ابو عبد الله محمد بن عبد الباقي بن الفرج الدوري قرأة عليه و هو
يسمع و انا اسمع و هو اقربه انا ابو عمر محمد بن العباس بن محمد بن زكرياء
sic قرأة عليه و انا اسمع بها ابوبكر احمد عبد الله بن سيف السجستاني
بها الربيع قال قال محمد بن ادريس المطلبي الشافعي *

It appears from the Isnâd that, in A H 571, 'Alî bin Hibatallâh (*d* A H 640=A D 1242) studied and transmitted the present work from his Shaikh, 'Abdalhaqq, a traditionist of Bagdâd 'Abdalhaqq gives the chain of the narrators of the present work ending with the author

The MS, after the Isnâd, begins thus —

الحمد لله كما هو اهله و كما ينبغي له و اشهد ان لا اله الا الله وحده
لا شريك له و اشهد ان محمدا عبده و رسوله اما بعد فان الله جل ثناؤه
وضع رسوله صلى الله عليه و سلم موضع الامامة الخ *

The work is divided into 92 Bâbs It is written in good Naskh The fact that the MS bears an Isnâd of a traditionist of the 7th century A H, while the present copy is dated A H 1301, gives us reason to hold that the present MS is a copy of a MS bearing the above Isnâd

The colophon runs thus —

و افق الفراغ منه يوم الاربعاء لعشر مضين من شهر شعبان سنة احدى
و ثلثمائة بعد الالف *

Scribe عبد الرحمن بن عثمان.

No 305

foll 229 lines 27 size 8¾ × 6¼ 8 × 5½

معاني الاثار

MA'ÂNÎ AL ÂSÂR

Also designated Sharh u Ma ani al Asar and Az Ziyadat Min Sharh Ma ani al Asar

An old correct and valuable copy of the first volume of Ma ani al Asar a work on Mukhtalaf al Hadis dealing with the removal of discrepancies in traditions e pecially those relating to points of jurisprudence either by explanation (after referring to the Qur an Hadis and a majority of the opinions of reliable traditionists and jurists) or by pointing out where one Hadis is cancelled by another owing to discrepancie which cannot be removed

Author Abu Ja far Ahmad bin Muhammad At Tahawi ابو جعفر احمد بن محمد الطحاوی an eminent Hanafi traditionist and jurist who was born in Taha (a village in Egypt) A H 229 = A D 843 was noted by some of his biographers to be the date of his birth while according to Tahawi s own statement quoted in Al Jawahir al Mudiyyah fol 44[b] he was born in A H 239 = A D 853 قال ابو سعيد بن يونس قال لی الطحاوی ولدت سنة تسع وثلاثين ومأتين He studied Hadis under his father and some others among them Yunus bin Abdallah (*d* A H 264 = A D 878) and Sulaiman bin Shu aib (*d* A H 268 = A D 882) He spent a considerable period of time in studying jurisprudence under his maternal uncle Isma il bin Yahya al Muzani (*d* A H 264 = A D 878) *a well known Shafi i jurist and a pupil* of Imam Shafi i Tahawi like his uncle Muzani was a follower of the Shafi i school but differing from Muzani in some principles he gave up the Shafi i school and became a follower of the Hanafi school and undertook to study Hanafi jurisprudence and attended lectures delivered by Ahmad bin Musa in Egypt In A H 268 he travelled to Syria where he also studied Hanafi jurisprudence under Abu Hazim Abdalhamid bin Abdal aziz (*d* A H 292 = A D 904) a Hanafi scholar and Chief Justice of Syria Soon after Tahawi s authority as an author jurist and traditionist was unanimously admitted A number of traditionists such as Tabarani (*d* A H 360 = A D 971) and others quoted Hadis on his authority He composed several works on different subjects and the present one is the first composition of the author He died in A H 321 = A D 933 For his life and works

see Al Jawâhir al Mudîyyah, fol 44b Tabaqât al Ahnâf' by 'Ali Qârî, fol 98b, Huffâz, vol iii, p 29 Brock, vol i, p 173.

Beginning —

احدثنا الشيخ الامام العالم شيخ الاسلام برهان الدين ابو الفتوح مسعود بن شجاع الاموي .. .. قال ابو جعفر احمد بن محمد بن سلامة الازدي الطحاوي رحمه الله سألني بعض اصحابنا من اهل العلم ان اضع له كتابا اذكر فيه الآثار المأثورة عن النبي صلى الله عليه و سلم في الاحكام التي يتوهم اهل الالحاد و الضعفة من اهل الاسلام ان بعضها ينقض بعضا لقلة علمهم بناسخها و منسوخها و ما يجب العمل به منها لما يشهد له من الكتاب الناطق و السنة المجتمع عليها و اجعل لذلك ابوابا اذكر في كل كتاب منها ما فيه من الناسخ و المنسوخ و تأويل العلماء و احتجاج بعضهم على البعض و اقامة الحجة لما صح عندي الخ *

The author says in his preface that some heretics owing to their ignorance of Ikhtilâf al Hadîs, especially of Naskh Hadîs, because of the existence of discrepancies, disputed the genuineness of certain Hadîs, hence the present composition The author, in dealing with the explanation of Hadîs, in some cases strongly supported the opinion of Hanafî jurists, for which Baihaqî (*d* A H 458 = A D 1066) condemned him Hâj Khal, vol ii p 286 defends the author thus — لعمري هذا تحامل ظاهر من هذا الامام في شان هذا الاستاد The present volume ends with the chapter المتمتع الذي لا يجد هديا و لا يصوم of the كتاب الحج

The following colophon tell us that the present volume was transcribed in Jerusalem, A H 735, by 'Alî bin Mansûr al Hanafî (*d* A H 740 = A D 1339, see Ad Durar, vol ii, fol 81b) تم المجلد الاول في نهار الثلثاء جمادى الاولى سنة خمس و ثلاثين و سبعمائة بالقدس الشريف على يد العبد الفقير الى عفو ربه على بن منصور الحنفي *

The title of the work, which is written in beautiful gold Naskh, is followed by a note, written in an illuminated space by the scribe, telling us that the present MS was transcribed for one Bashîr bin 'Abdallâh, a noble of Jerusalem of the 8th century A H اول الرادات من شرح معاني الآثار - برسم خزانة العبد الفقير الى الله بشير بن عبد الله غفر له و لمن قرأ فيه و دعا له بالعفو و المغفرة *

Another note on the title page gives us to understand that the present MS was in possession of Mutawakkil Alaallah من كتب المتوكل على الله رحمه الله عليه This Mutawakkil Alaallah (A H 1054-1087 = A D 1644-1674) as we know was one of the rulers of San'a (in Yaman) known as an Imam see Lane Poole p 103 He was also a good scholar and traditionist Though he was a follower of the Zaidi school yet his love for learning made him free from prejudice The merits of scholars in his time especially of authors and professors were highly appreciated by him He composed an Arba'in and a commentary on Jami al Usul (Nos 223-224) see Khulasat al Athar vol iii p 411 He was very fond of books and collected a large number which as counted by his son reached 14000 in number و فى عد الامام سمع عن الاسلام كتب الجد المتوكل على الله تحصلت ٢٠ عشر الف كتاب Tabq al Halwa fol 42 (Hand list No 2313)

There are other but mutilated notes on the title page

No 306

foll 381 lines 31 size 12 × 8 9 × 4

VOLUME II

The continuation of the preceding volume ending with the chapter الامد طأما عداه ما of the كتاب العلل Written in Naskh in a later hand not dated apparently 12th century A H

The following passage from a note the main portion of which has been completely and intentionally washed out with water suggest that the present volume with volumes i and iii was purchased in Hudaida (in Arabia) ثم دخل هذا المجلد مع المجلدين عند بالسرا الصحيح فى بند حديدة فى ملك

The condition of the MS and the frequent corrections made in the margin suggest that the copy was used by some scholar

No 307

foll 177 lines 25 size 10 × 7 7 × 4½

VOLUME III

The continuation of the second volume ending with the chapter فرض الركوة فى الابل السائمة Though these three volumes complete

the work, yet they are different from each other in the following respects date of transcription, hand and paper

Written in good Naskh Dated, A H 684.

Scribe عمر بن عبد الرحمن المراغی

The condition of the present volume and the concluding words هذا آخر کتاب الزیادات و بتمامه تم الکتاب (it is the end of the work) suggest that the preceding volumes, written by the present scribe, are wanting

For other copies of the work see Berlin, Nos 1263–5, Jeni, 571 The entire work was lithographed in Lucknow, A H 1300–2

The present volume is an older and more valuable copy than are the preceding volumes, and it deserves special notice as it has been studied by a number of traditionists and used by many scholars

A Sanad on fol 178, written by Radwân bin Muhammad (*d* A H 852 = A D 1449), gives us to understand that at the Monastery of Nâsirîyah in Egypt, in A H 815, the writer of the Sanad, along with a group of students not less than 70 in number, studied the entire work (from the present third volume and from the two missing volumes, written by the same scribe) under Muhammad bin Abî an Namîm, commonly called ابن الکویک (*d* A H 821 = A D 1418), a traditionist of Egypt (see Mu'jam Ibn Fahd, fol 261) and a licence for narrating the Hadîs was granted by Muhammad bin 'Abî an Namîm, who attended the sitting The Sanad runs thus —

اما بعد حمد الله علی نواله وبعد سمع هذا الجزء و الاجزاء قبله وهی جمیع کتاب شرح معانی الآثار علی الشیخ الامام العلامة الرحلة مسند عصره فی مصره القاضی شرف الدین ابو طاهر محمد بن الشیخ الامام العلامة عز الدین بن ابی نعیم محمد بن قاضی سراج الدین ابی الفرج عبد اللطیف بن احمد بن محمود بن ابی الفتح بن محمود بن القاسم بن الکویک . . . . العبد ابو نعیم رضوان بن محمد بن یوسف بقرأة کاتبه رضوان المذکور و قد اجاز المسمع لمن قرأ *

The Sanad is attested by Muhammad bin Abî an Namîm thus —

صح ذلک و قد اعاد کاتبه بدر الدین رضوان ما فاته منه علی و کتبه محمد بن ابی النعیم ابن الکویک عفی له و مولدی فی شهر ذی قعدة سنة سبع ثلاثین و سبعمائة و حسبنا الله و نعم الوکیل *

The two notes on fol 14 and fol 132 quoted below tell us that the present volume is a transcription of a copy of the third volume belonging to Bani an Nahhas and that it consists of parts 14-23 of the same About Bani an Nahhas it is stated in Al Jawahir al Mudiyah fol 168 that ايوب بن ابى بكر (*d* A H 699 = A D 1301) and members of his family are called Bani an Nahhas

I آخر الجزء الرابع عشر من المجلد الثالث من نسخة بنى النحاس

II آخر الجزء الثالث والعشرين من المجلد الثالث من نسخة بنى النحاس

A note informing us that the present copy was compared with the original is found on fol 130 Another note below the colophon says that the MS was for some time in the possession of the Chief Justice of Mecca Ahmad bin Muhammad al Ansari al Hanafi (*d* A H 825 = A D 1422) من كتب مولانا وسيدنا و سيدنا قاضى القضاة حاكم الحكام حجة الاسلام شمس الدين ابى عبد الله احمد بن الشيخ الامام الامام العالم صفى الدين ابى الحسن الانصارى عامله الله تعالى بلطفه الخفى

No 308

foll 279 lines 23 size 10 × 7 7 × 4½

تصحيح معانى الآثار

TASHÎH U MA'ÂNÎ AL ÂSÂR

An incomplete copy of the commentary on Ma'ani al Asar designated Kitab Tashih Ma'ani al Asar beginning with the commentary on chapter الماء يقع فيه النجاسة (the first chapter of Ma'ani) and ending with chapter كيف كون الفساقة (the 8th chapter of باب الجنابات see vol iii fol 108 of Ma'ani) Haj Khal vol ii p 286 mentions two commentaries on Ma'ani one being by Aini (*d* A H 855 = A D 1451) regarding which Ibn Fahd remarks in his Mu'jam that it is a big work in 12 volumes designated معانى الاخبار Hence the present work can scarcely be by Aini The second commentary mentioned by Haj Khal is by Abu l Hasan Muhammad bin Muhammad al Bahili (*d* A H 321 = A D 933) a contemporary of Tahawi and a follower of the Maliki school Since no account of this commentary is to be traced in any catalogue we cannot say for certain that the present commentary is by him but the fact that the present

commentatoı stıonglỵ supports the vıews of the Mâlıkî school, and the fact that the words used foı dead persons are not generally used by the commentator for Tahâwı, gıve us ıeason to belıeve that the above-mentıoned Bâhılî ıs the authoı of the present commentary The commentary which ıs without preface, begıns thus —

صلى الله على محمد و السلام باب الماء يقع فيه النجاسة ذكر ابو جعفر في هذا الباب ما رواه ابو سعيد الخدري رضي الله ان رسول الله صلى الله عليه و سلم كان يتوضأ من بئر بضاعة *

The commentatoı, wheıeveı he dıffers from Tahâwî ıntıoduces hıs own vıew with the woıd قلت (I say), foı example on fol 163[b] قلت هذا الاصل الذي قدره في دلالة هذا من ان من يروج بمعو متحول كمن ام يسم مهرا لا يقول به مالك فلا يلزم مالزم عليه الخ, and agaın on fol 241[a] قلت قد ذهب ابو جعفر في هذا الحديث الى ما حمله عليه اهل المقالة الاولى في كتاب بيان مشكل الاحاديث و انظر ذلك و تدبر الخ

No 309

foll 273, lınes 23 sıze 10 × 7, 7 × 5

المعتصر من المختصر من مشكل الآثار

AL MU'TASAR 'AN AL MUKHTASAR MIN MUSHKIL AL ÂSÂR.

Thıs ıs an abrıdgment of the Mukhtasaı of Abû'l Walıd Bâjî († A H 474 = A D 1081) which was ıtself the first abııdgment of Tawâhı's last composıtıon Mushkıl al Âsâı (foı copıes see Beılın, Nos 1266—7, Bı Mus, p 707), a work dealıng ın a masterly way with Hadıs ın which theıe are dıscıepancıes and poıntıng out wheıe dıscıepancıes can be removed and where the Hadîs must be cancelled

Authoı Yûsûf bın Mûsâ al Hanafı يوسف بن موسى الحنفي The words عفي عنه used by the scrıbe ın ıefeııng to the author ın the colophon quoted below and the fact that such a phıase ıs geneıally applıed to a lıvıng person, gıve us ıeason to hold that the authoı was alive ın A H 797 the date when the tıanscrıptıon of the copy was completed —

و كان الىراع   منه سبع تسعين و سبعمائة ، الحمد لله
حدثه   عبى الله بن يولف الكتاب السبح ابى جعفر الطحاوى
عن مختصرة الا ل العمى ابى الوليد الباجى المالكى سعى بن كاتبه
حا معه مختصرة من المختصر الا ل •

One Yu uf bin Mu a al Hanafi (*d* A H 80? = A D 1400) is mentioned in Taj at Tabaqat vol IX fol 49 but the present work is not mentioned in the li t of his compo itions The pre ent work and its author are mentioned in Br Mus p 709 but no account of the author i given Haj Khal vol II p 287 mentions the work without naming the author

Beginning —

احمد الله حمدا يليق بجلال ذاته و جمال صفته   بعد بعد قال

اسا ني ، سيدي يعنى الله ، المسلمين بحياته السبح   ابو المحاسن

يوسف بن ال مد العقدر موسى الحنفى ائح •

The beginning of the work tell us that the work was arranged in its present form by a pupil of the author the word جامع in the colophon quoted above refers to this unknown pupil of the au hor The present abridgment was printed in the Dairat al Ma arif Pres Haidarabad A H 1307

Written in good Naskh Dated A H 797

Scribe حيدر بن حسن بن حيدر بن احمد البوجى

The following note on the title page (not dated but apparently written in the 9th century A H) says that the present MS was purchased for 200 Dirams by one Ilyas bin Musafir during his stay in the Madrasah of Tulun in Jerusalem

انتقل هذا الكتاب المبارك بالبيع و الملك السرى   الى ملك

السيع بن الياس بن مسىر الملطى النازل بمدينة القدس الشريف

بالمدرسة الطولونية بمبلغ ، الدراهم على مائتين نقصة احمد بن محمد

العقيلى نفعنا بصحبتها سرعنا •

كتبه على ابن طهر

AN NÂSIKH WA AL MANSÛKH.*

No 310.

foll 122, lines 21, size 4½ × 7, 7 × 5.

الاعتبار في الناسخ والمنسوخ

AL 'ITIBÂR FÎ AN NÂSIKH WA AL MANSÛKH.

A collection of cancelled and cancelling Hadîs The division of the work into books and chapters is the same as in works of jurisprudence

Author Abû Bakr Muhammad bin Mûsâ bin 'Uṯmân al Hâzimi, ابوبكر محمد بن موسى بن عثمان الحازمي, a famous Shâfi î scholar and traditionist, who was born in A H 548=A D 1155 He studied in Hamadân, under Abû'l 'Ulâ (*d* A H 569=A D 1174) and others Then for his further studies, he travelled to Mawsil, Wâsit, Basra, Isfahan and Arabia, and studied in those places under the foremost scholars and traditionists Later he was recognised as a specialist in tradition Nearly all the compositions of the author are on different important branches of Hadîs, and are highly regarded by the traditionists on account of their reliability and the critical discussions contained in them, a fact which testifies to his merits and masterly attainments He settled permanently in Bagdâd, where he died in Jumâda I, A H 584=A D 1188, and was buried near the tomb of the famous Sûfî Junaid

For the author's life and work, see Huffâz vol iv p 157, Tabaqât u Ibn Shuhba, fol 64[a], Mir'ât al Janân fol 355[a] Isnâwî, fol 147, Brock vol i p 356

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* This is one of the most important branches of Hadîs According to the statement of Zuhrî (*d* A H 124=A D 741), quoted in the preface of the present work (وهو (الزهري) القائل لم يدون هذا العلم احد قبل تدويني), he was the first traditionist who turned his attention to this subject, picked out the cancelled and cancelling Hadîs, and framed rules and principles for distinguishing them After Zuhrî, Imâm Shâfi'î (*d* A H 204=A D 820) is known to have dealt with this branch in his work, Ar Risâla Later on, a number of traditionists composed works on the same subject See Hâj Khal, vol ii, p 376, Ithâf, p 170

Beginning —

الحمد لله الكبير المتعال الكبير المتوال المنعم المفضال الموصوف بالعدة و الكمال و بعد فهذا كتاب اذكر فيه ما انتهى الي معرفته من ناسخ حديث رسول الله صلى الله عليه و سلم و منسوخه اذ هو علم جليل الخ ٭

After dealing with the definition of Nasikh and Mansukh the author in his preface explains the causes and necessity for the cancellation of Hadis The colophon runs thus —

اخر الكتاب الحمد لله حق حمده اولا و اخرا و صلوته على سيدنا محمد نبيه و اله و صحبه انتهى تعليقه فى يوم الخميس قبل العصر سابع عشر شعبان من اثنين و ثلثين و سبعمائة الخ ٭

For other copies of the work see Berlin No 1627 Cairo vol ii p 269 Written in good Naskh Dated A H 732

Sanads dated A H 584 586 640 643 and 692 which were evidently contained in the original MS are transcribed at the end of the present copy the following words being written at the top of every Sanad — مما ساهدته على الاصل المنقول منه هذ النسخة (It is from that which I have seen on the original copy)

One of the above Sanads is dated Muharram A H 584 which gives us reason to believe that the present copy is a transcription of a reliable copy of the original MS written during the life time of the author in or before A H 584

No 311

foll 188 lines 17 size 10 × 6 7 × 4

THE SAME

Another copy of the same written in fair Naskh The copy is not dated but a note on the title page written in identically the same hand containing biographical notices of the author quoted from Ibn Khallikan is dated A H 1270 which suggests that the MS was written in or before that year

No 312.

foll 54 lines 19, size $8\frac{1}{2} \times 5$, $6\frac{1}{2} \times 4$

اعلام العالم بحقائق ناسخ الحديث و منسوخه

I'LÂM AL 'ÂLAM BI ḤAQÂ'IQ NÂSIKH AL ḤADÎS WA MANSÛKHIHÎ.

A work on a collection of cancelled and cancelling Hadîs

By Abû'l Faraj Abdarrahmân al Jawzî, ابو الفرج عبد الرحمن الجوزی (*d* A H 597 = A D 1250 See Lib Cat, vol v, part i, p 95)

Beginning —

الحمد لله الذي اکرمنا بمحمد صلوته و جعلنا من علماء امته و اطلعنا علی اسرار شریعته الخ *

In the preface, Ibn al Jawzî describes in four Fasls, the causes and necessity for the cancellation of Hadis, and he says that for the sake of convenience, he arranged the work according to the arrangement observed in works of jurisprudence The work is a rare one It is merely mentioned in the list of the author's compositions, see Lib Cat, vol v, part i, p 95 The author of Ithâf (p 170) refers to a work of the author on the present subject, contained in only one fol, beginning thus —

دهم امام ابو الفرج عبد الرحمن بن علی الجوزی اوله الحمد لله العظیم فی مجده و الکریم فی وعده و آن در یک ورق است *

This beginning entirely differs from the beginning of our copy, containing 54 foll The following words, quoted in Ithâf tell us that the work there referred to consists of only 21 Hadîs (اورد فی هذا الکتاب ما قد صح نسخه و احتمل و اعرض عما لا وجه لنسخه ولا احتمال فمن سمع بخبر یدعی النسخ ولیس فی هذا الکتاب فلیعلم و هاء تلک الدعوی وقد تدبرته فاذا هو احد وعشرون حدیثا) These words are not found in our copy, which contains more than 100 Hadîs However, the fact that only one work of the author on the present subject under the title of 'Ilâm, is noticed by his biographers, and the fact that the Isnâd in the present work frequently begins with Muhammad bin Nasir (*d* A H 556 = A D 1116), one of the author's teachers, give us reason to suppose that the author of Ithâf wrongly ascribed a work by some other

per on to Ibn Jawzi and to hold that the present work is one of Ibn Jawzi compositions

Written in good Naskh Not dated apparently 12th century A H

No 313

foll 156 lines 21 size 10 x 6½ 8 x 4½

الناسخ و المنسوخ فى الحديث

AN NÂSIKH WA AL MANSÛKH FÎ AL HADÎS

An incomplete work on a collection of cancelled Hadis relating to the ordinances of jurisprudence

By an anonymous author He quotes authors of the second third fourth fifth and sixth centuries A H the latest of them is Qadi Iyad (*d* A H 544 – A D 1149) whom he mentions on fol 1 thus —

قال القاضى و الى رأى الخطاب الدال على ا ىحاع الحكم الناسخ *

On fol 56 the author mention his composition An Nasikh Wa Al Munsukh Fi Al Quran dealing with cancelled and cancelling verses of the Quran thus —

وعلى ما فصلته فى خادمة الناسخ و المنسوخ فى كتاب الله *

Ibn Jawzi is known to have composed two works on Nasikh and Mansukh one relating to Hadis (see No 312 above) and another relating to the Quran (see Hand list No 344) but the contents of the present work entirely differ from the contents of Ibn Jawzis work The present copy is incomplete for the want of a few foll at the beginning

The MS begins abruptly thus —

الرحمن ابى موسى الاسعرى صى الله عنه و هو نعص على الناس

فقال ا عرف الناسخ و المنسوخ قال هلكت و اهلكت الخ *

The arrangement and divisions are the same as in works of jurisprudence The first Kitab begins on fol 6ª thus —

كتاب العبادات و اصلها الخدمه و الطاعة والعرض من الانسان عبادة الرحمن لقوله تعالى و ماخلقت الجن و الانس الا ليعبدون و لها كتعده شرعده الخ *

Written on thick paper, in good Naskh Though the MS is not dated, yet the handwriting and the paper suggest that it was written in the 9th century A H

AL MAUDU'ÂT.*

No. 314

foll 201 lines 23, size $9\frac{1}{2} \times 5\frac{1}{2}$, $7\frac{1}{2} \times 3\frac{1}{2}$

الذيل لا للآلى المصنوعة و النكت البديعات

AD DAIL LI AL LA'ÂLÎ AL MASNÛ'AH WA AN NUKAT AL BADÎ'ÂT.

Two works of Suyûtî (*d* A H 911=A D 1505 See Lib Cat, vol v, part, i, p 3)

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* This is a most important critical branch of tradition for helping us to distinguish false Hadîs According to the statement of 'Uqailî (*d* A H 322=A D 939) quoted in the preface of MS No 316 below, faithless people owing to their bad motives towards the Muslim belief in Hadîs, the second of the four Islâmic principles fabricated Hadîs from time to time, and ascribed them to the Prophet The number of such Hadîs, according to 'Uqailî, comes to 12,000 قال العقيلى وضعت الزنادقة على رسول الله صلى الله عليه وسلم اثني عشر الف حديث A few of the so-called authorities in Islâm ventured to fabricate false Hadîs in order to check some illegal theories or actions, and justified their action on the ground that they were doing good, whereas in fact they were more harmful to Islamic principles than the former Ibn Salâh in his Muqaddîmah p 44, criticises the latter, thus اعظمهم ضررا قوم من المنسوبين الى الزهد وضعوا الحديث احتسابا فيما زعموا It is commonly supposed that the fabrication of Hadîs began at the end of the 1st century A H, but a very reliable Hadîs (من كذب على متعمدا فليتبوأ مقعده من النار) contains a serious

Foll 1-153 Ad Dail a continuation of Suyuti's own larger work called Al La'ali al Masnu'ah which is an abridgment of Al Maudu'at al Kubra a work on a collection of false Hadis by Ibn Jawzi (*d* A H 597 = A D 1250) The present Ad Dail mentions only those false Hadis which are omitted by Ibn Jawzi in his work

Beginning —

الحمد لله و سلام على عباده الذين اصطفى و بعد فانى لما فرغت من اختصار كتاب الموضوعات للحافظ ابن الجوزى بتحرير احاديثه و ما يتعقب عليه على الوجه الاتم ثم اردفته بهذا الذيل مورداً فيه جملة من الموضوعات التى لم يذكرها مرتبة على الابواب كترتيبه *

The arrangement and divisions are the same as in the abridgment A note on the title page indicating the title of the work as well as the author's name runs thus —

كتاب الذيل لكتاب اللالى المصنوعة فى الاحاديث الموضوعة و هو الذى اورد فيه من الموضوعات التى لم يذكرها ابن الجوزى فى كتاب الموضوعات للشيخ عبد الرحمن جلال الدين السيوطى *

The work was printed at the Alawi Press Lucknow A H 1303

Foll 154-201 An Nukat al Badi'at a collection of nearly 300 reliable Hadis which were wrongly entered by Ibn Jawzi in his work as false Hadis

Beginning —

الحمد لله و الصلوة السلام على رسوله و بعد فان كتاب الموضوعات جمع الامام ابو الفرج ابن الجوزى قد بيّنه الحفاظ قديما وحديثا على ان فيه تساهلا كثيرا احاديث ليست بموضوعة *

The colophon runs thus —

هذا اخر ما اردته فى هذا الكتاب من الاحاديث المتعقبة لا سبيل الى ادخالها فى مسلك الموضوعات وعددها نحو ثلثمائة *

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warning directed against those who commit the offence of fabricating Hadis which shows clearly that the Prophet noticed the offence in his own time and foresaw its being committed in the future The leading traditionists in order to preserve the faith of Muslims in tradition devoted much labour to collecting the false Hadis and in settling the principle and rules for testing them (ثم يتعب جهابذة الحديث بكشف عوارها و محوها) see Ibn Salah, p 4 A number of the traditionists composed works on this branch

A copy of the work is noticed in Cairo, vol i, p 445

The present work was also printed at the 'Alawî Press, A H 1303

Both works are written in good Naskh Not dated, apparently 11th century A H

No 315

foll 118, lines 19, size 9⅓ × 6 7 × 4

تذكرة الموضوعات

TADKIRAT AL MAUDÛ'ÂT.

A work on a collection of false Hadîs, arranged in 110 Bâbs and a Khâtimah, by Muhammad bin Tâhir al Patanî, محمد بن طاهر الپتنى a well-known Indian traditionist, who was born in A H 914 = A D 1501 at Nahar Wâlih (a city in Gujarât) where he completed the greater part of his studies The author, after thirty years of study in India, left that country in A H 944 for Mecca where he studied for a considerable period and completed his studies under Ibn Hajar (*d* A H 974 = A D 1665), 'Alî Muttaqî (*d* A H 975 = A D 1666), and others After gaining a vast knowledge of Muhammadan literature, he devoted special attention to Sûfism and received spiritual training from the above mentioned 'Alî Muttaqî, an eminent traditionist and Sûfî of India, who had settled permanently in Mecca Then he returned to Patan (in Gujarât), where he established a great reputation as a traditionist, scholar and Sûfî, and numerous persons studied under him and received spiritual training from him Shortly after his return, he determined to demolish the illegal doctrines of the Mahdawîs (the followers of Sayyid of Muhammad of Jawanpore, who had declared himself Imâm Mahdî) At first, he made an attempt to dissuade them by arguments and lectures from preaching those doctrines but they did not listen, and declared war However, the author, with his disciples and pupils also marched against them, and took an oath that until he defeated them, he would not put his turban on his head The fighting continued for more than a year till A H 980 with no result When the Emperor Akbar (A H 963–1014 = A D 1556–1605) captured Gujarât, he honoured the author with a royal visit, and ordered Mirzâ 'Azîz Kukah the first Governor of Gujarât, to help the author against the Mahdawîs, and he put the turban on the author's head with his own royal hand With the help of the Governor, the Mahdawîs were totally defeated In the time of 'Abdarrahim Khân Khânân (the

econd governor) the Mahdawis again flourished and at his instigation plotted against the author who noticing this happening set out to pay a visit to Akbar to inform him about the event but unfortunately on his way to Agra in A H 986 = A D 1598 he was killed by some Mahdawi between Ujain and Sarangpore His dead body was brought to Patan where it was buried More than eight works of the author are known For the author's life see An Nur as Safir fol 67 Subhat al Marjan fol 98 Ithaf an Nubala p 397 Hadaiq al Hanafiyah p 386

Beginning —

الحمد لله الذی میّز الخبیث من الطیب ... بالعلماء النقاد من الخطأ والکذب ... وبعد فقد قال اضعف عبادة القوی الی محمد بن طاهر بن علی الهندی الخ *

In the preface the author after dealing with the principles of this branch makes a serious attack against the traditionists who were in favour of fabricating Hadis for ترغیب وترهیب (warning and encouragement) The present work was composed in A H 958 as appears from the following وکان اختتام التلخیص فی سابع ذی قعدة م الحجة سنة ثمان وخمسین وتسعمائة

For other copies of the work see Asifiya Library Haiderabad printed list vol I No 133 Rampur printed list p 69

Written in good Naskh Not dated apparently 11th century A H

No 316

foll 108 lines 15 size 8¾ × 5¼ 6 × 3

الموضوعات

AL MAUDU'ÂT

A work on a collection of those Hadis which are unanimously regarded as false Hadis arranged in alphabetical order by Mulla Ali Qari ملا علی القاری (d A H 1014 = A D 1605 see Lib Cat vol V part I p 287)

Beginning —

الحمد لله الذی انزل القرآن العظیم ... الکریم الخ *

Foll 1–12 Contain a short history of the fabrication of Hadîs, and a warning against doing so

Foll 13–76ª Hadîs admitted to be false

Foll 76ᵇ–108 Rules and principles for the present branch, and some other connected points The author says he did not give any space in the present work to a Hadîs, which according to some is false, while others hold it to be correct

For other copies of the work, see Cairo, vol i p 404 A S 938–9, Alger, 552 This very work under the title of المغاني السباك في بيان احاديث الموضوعات, is noted in Berlin, No 1636

This work was lithographed in India, see Raf as Sutûr, p 55

Written in good Naskh Not dated, apparently 11th century A H

AL AMÂLÎ.*

No 317

foll 8, lines 17 size 9 × 6, 6 × 4½

الجزء فيه مجالس من امالى ابى القاسم

ومن حديث ابى محمد الحسن بن الخلال

AL JUZ'UFÎHI MAJÂLIS MIN AMÂLÎ ABÎ'AL QÂSIM WA MIN HADÎS ABÎ MUHAMMAD AL HASAN BIN MUHAMMAD AL KHALLÂL.

A fragment of 8 foll, consisting of an incomplete portion of Amâlî Abî 'al Qâsim and certain other Hadîs, narrated by Hasan al Khallâl

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* Al Amâlî refers to a work on Hadîs, comprising the traditions dictated by the Shaikhs to their pupils, while sitting for teaching of the Hadîs The teaching of Hadîs, by means of dictation in a special Majlis (sitting) formed for the same, was one of the methods observed by former traditionists More than 25 works on the present subject are noticed in Ithâf, p 24, Hâj Khal, vol i, p 115

Foll 1-2 Incomplete portion of Amalı contain only the first fol of the first Majlis and the last fol of the last Majlis The intermediate Majlises and some Hadiṣ of the first and the last Majlis are wanting in thi copy

By Abu al Qasim Abdalmalik bin Muhammad bin Abdallah bin Bishran ابو القاسم عبد الملك بن محمد بن عبد الله بن بشران a tradi tionist of the 5th century A H who was alive in A H 428 and studied under Da laj bin Ahmad (*d* A H 351 – A D 962) see Huffaz vol iii p 97

Beginning —

قرئ على السيد الاجل الامام قاضي القضاة جمال الاسلام ابي بكر محمد

بن المطهر بن نكران بن عبد الصمد بن سلمان الشامي انا اسمع واتلي

ابو الفتح محمد يسمع واقر به احمد كم دل حدثكم الشيخ ابوالقسم عبد الملك

بن محمد بن عبد الله بن بشران في ربيع الاول سنة ثمان وعشرين واربعمائة

ببغداد قال اخبرنا ابو محمد دعلج بن احمد بن دعلج انبأ رسول الله

صلى الله عليه وسلم هو يجمع الخ *

The above quoted beginning and the following note on the title page tell us that in Bagdad in A H 428 Ali bin Hibatallah and his son Abu al Fath studied the present work under Muhammad bin Muzaffar (*d* A H 488 = A D 1095 see Tabaqat Ibn Shuhba fol 420) who transmitted the Hadis of Amali from Abu al Qasim and the other Hadis from Khallal —

الجزء فيه مجلس من امالي ابي القاسم بن بشران ومن حديث

ابي محمد الحسن بن محمد الخلال رضي الله عنهما اخبرنا بذلك عنهما

السيد الاجل قاضي القضاة ابوبكر محمد بن المطهر بن نكران الشامي

سماع علي بن هبة الله بن عبد السلام وابنه ابي الفتح محمد *

The present Amali ends with the following note at the end of the last Majlis which says that the MS was studied by a group of traditionists in A H 487 under Muhammad bin Muzaffar noted above

بلغت سماعا من اوله الى اخره على قاضي القضاة محمد بن المطهر بن

نكران الشامي اطال الله بقاه في شهر رمضان سنة سبع وثمانين واربعمائة *

Foll 2b-8a contain some Hadîs, narrated by Abû Muhammad al Hasan bin Muhammad bin Hasan bin al Khallâl ابومحمد الحسن بن محمد بن حسن الخلال, a traditionist remarkable for his memory, who was born in A H 352 = A D 963 and died in A H 439 = A D 1048

Beginning —

و قرئ على الاجل قاضى القضاه ابى بكر محمد بن المظفر بن بكران الشامى و نحن نسمع احدكم الشيخ ابو محمد الحسن بن محمد الحسن الخلال ..... قال قال رسول الله صلى الله عليه وسلم من قتل دون ماله فهو شهيد *

The notes on the title-page say that in A H 548 the MS was studied by reliable traditionists of that period

The note on fol 2a, dated A H 487, suggests that the MS was written in or before that year

Written in good Naskh on thick paper

No 318.

foll 8, lines 16 size 6½ × 5 5½ × 4½

الامالى

AL AMÂLÎ.

An incomplete copy of Al Amâlî, consisting of Hadîs dictated by Ahmad bin 'Abdarrahim Al Irâqî (احمد بن عبد الرحيم العراقى) to his pupils

The author, who is commonly known as Abû Zar a, was a Chief Justice of Egypt, and was reckoned for his special merits the equal of his father in tradition and jurisprudence, and he composed a number of works on those branches of literature, which testify to those merits He was born in A H 762 = A D 1362, and studied in Egypt under his father, 'Abdarrahîm al 'Irâqi (*d* A H 806 = A D 1404), and others In A H 795 he travelled to Syria, where he attended lectures on Hadîs under the pupils of Ibn al Bukhârî (*d* A H 690 = A D 1291) In A H 810 he renewed the system of teaching Hadîs by means of dictation, which had been discontinued from A H 806, after his father's death, as we learn from Raf al Isr, fol 33 وعقد مجلس الاملاء بعد ان كان انقطع بموت سيخنا والدنا من سنة ست و ثمانمائة الى ان سرع فوفي سنة عشر In A H 824 he was appointed Chief Justice

of Egypt He died in A H 826 = A D 142? see Brock vol ii p 67 Raf al Isr fol 33 Tabaqat Ibn Shuhba fol 202

The complete work is divided into many Majlis while the present incomplete copy contains only the last eight lines of the 21st Majlis the whole of the 22nd 23rd and 24th Majlis and the first folio of the 25th Majlis

The MS begins abruptly with the last portion of the 21st Majlis thus —

سلم اهل المعـ ـــ في الدنيا اهل المعروف في الاخرة اهل المنكر

في الدنيا اهل المنكر في الاخرة اخر المجلس الحادي العسرين من

امالي السيخ ولي الدين العراقي *

The 22nd Majlis (or sitting) which took place in the Madrasah Kamiliyyah of Egypt on the 27th Rabi II A H 811 begins thus —

الحمد لله ـــ العلمي حدثنا السيخ الامام العلامة الحافظ المحقق

مفتي المسلمين حجة المحدثين ابي ـــ ه احمد بن السيخ الامام العلامة

الحافظ سيخ الاسلام زين الدين عبد الرحيم عراقي بالمدرسة الكاملية بالقاهرة

المحروسة في الثلثا سابع عسرين سهر ربيع الاخر احدى عسر ثمانمائة

قال قال رسول الله صلى الله عليه وسلم انا اول سفيع يوم القيمة الخ *

The 23rd 24th and 25th Majlis took place in the above mentioned institution A H 811 on the 4th 11th and 18th Jumada I respectively

This work is rare only one other copy of it is mentioned viz in Koper 261

Written in Naskh Not dated apparently 9th century A H

AL MU'JAM.*

No 319

foll 146 lines 19, size 9½ × 6½, 6 × 4½

المعجم الصغير

AL MU'JAM AS SAGÎR.

A collection of more than 1 000 Hadîs transmitted by the author from his Shaikhs who exceed 1 000 in number The names of the Shaikhs are arranged in alphabetical order, and only one Hadîs is quoted from each

Author Sulaimân bin Ahmad bin Ayyûb at Tabarânî سليمان بن احمد بن ايوب الطبراني, an eminent author and traditionist who was born in Akka (a city in Syria) A H 260 = A D 870 His father, after educating him at his birth-place travelled with him to Bagdâd, Mecca, Yaman and Egypt where he studied under a number of traditionists, and became recognized as a most reliable authority on Hadîs, hence he is called Musnad ad Dunyâ (the world's authority in Musnad Hadîs) He composed more than 20 works most of which are on Hadîs He died in A H 360 = A D 971 see Huffâz, vol III p 126 Brock, vol I, p 167

Tabarânî composed three works under the title of Mu jam

I Al Mu'jam Al Kabîr, a work consisting of a list of names of Sahâbîs (companions of the Prophet) arranged in alphabetical order with Musnad Hadîs transmitted from them The Musnad Hadîs transmitted from Abû Hurairah was intentionally omitted by the author from this Mu jam, because he intended to compile an independent work on the said Musnad Hadîs, but it appears that he could not carry out his plan

II Al Mu'jam al Ausat a work containing the Shaikhs of the author and the entire Hadîs transmitted from them in six volumes

III The present Mu'jam

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* Mu'jam means a work on any subject arranged in alphabetical order but here it refers to a collection of Hadîs transmitted by the traditionist from his Shaikhs (teachers), arranged in alphabetical order More than 20 authors are known, who composed works on this particular branch see Hâj Khal, vol II p 289

Beginning —

الحمد لله رب العلمين صلى الله على سيدنا محمد واله وصحبه
و سلم اخبرنا الامام الحافظ ابو القاسم سليمان بن احمد بن ايوب اللخمى
الطبرانى رحمه الله تعالى ان هذا اول كتاب فوائد مشايخى الذين كتبت
عنهم بالامصار خرجت عن كل احد منهم حديثا واحدا جعلت اسمائهم
على حروف المعجم *

For other copies of the work see Paris 2011 Br Mus 875

The MS is written in good Naskh dated A H 1217

One Maulavi Abdal Aziz a big zamindar and scholar of Bihar sharif *in the Patna district during his stay in Mecca sent the* present MS to one Maulavi Muhammad Rafi addin a scholar and zamindar of Shakrawan a village in the Patna district

بخدمت مولوى محمد رفيع الدين صاحب ساكن موضع شكراوان
ضلع عظيم اباد *

مرسلة عبد العزيز عفى الله عنه
از مكة مشرفه

Maulavi Muhammad Rafi addin presented the MS to the Oriental Public Library Bankipore

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No 320

foll 160 line 18 size $9\frac{1}{4} \times 5\frac{1}{3}$ 7×4

The Same

Another copy of the preceding work Written in Naskh dated A H 124?

A note on the title page says that the MS was studied in A H 1276 by Husain bin Hasan and again in A H 1280 by his son Muhammad bin Hasan It was purchased for 7 Riyal (a Riyal was equal to about two rupees) in Mecca A H 1218

No 321

foll 4, lines 11, size 9 × 6, $5\frac{1}{4} \times 3\frac{1}{2}$

قطعة من معجم ابن جميع

QIT'AT MIN MU'JAM IBN JAMÎ'.

A fragment of an old and reliable copy of the rare work, Mu'jam Ibn Jamî', containing 7 Hadîs transmitted from the author's seven Shaikhs

By Muhammad bin Ahmad bin Muhammad bin Ahmad bin 'Abdarrahmân bin Yahyâ bin Jamî' محمد بن احمد بن محمد بن احمد بن عبد الرحمن بن يحيى بن جميع, a Syrian traditionist of repute who travelled in various Islâmic countries in order to study the Hadîs under various Shaikhs, hence he is called ذو الرحلة الكبيرة (a great traveller) A traditionist, who journeys to different countries for the purpose of collecting and learning Hadîs acquires the reputation of an authority in Hadîs and becomes known as ذو الرحلة

He was born in A H 305 = A D 917, and died in A H 402 = A D 1013 See Bustân al Muhaddisîn, fol 62b

Beginning —

غالب بن وزير ثنا عبد الله بن وهب بن معاوية بن صالح عن ابي الزاهرية عن جبير بن نفير عن معاذ بن جبل قال قال رسول الله صلى الله عليه وسلم اذا احببت رجلا فلا تماره *

The colophon runs thus — هذا آخر كتاب المعجم و الحمد لله رب العالمين

A note at the end of the colophon says that the present MS was compared carefully with the copy from which it was transcribed قوبل بالاصل المنقول حسب الطاقة Another worm-eaten note, below the note just referred to, says that the present copy was compared by certain traditionists with their own copies Foll 3–4 contain Sanads, of which the oldest one is dated A H 606 which suggests that the present copy was written in or before that year

AL MASHIKHAT *

No 322

foll 250 lines 21 size 10 7 5½

المسيخة مع التخريج

AL MASHÎKHAT MA'A AT TAKHRÎJ

An old and extremely valuable copy of Mashikhat Ma'a At Takhrij a work consisting of additional reference to the traditions of Ibn al Bukhari's Mashikhat a collection of tradition transmitted by Ibn al Bukhari from his 65 male Shaikhs and 6 female Shaikhs By Ibn az Zahiri a pupil of Ibn al Bukhari The traditions with Isnad of Ibn al Bukhari's Mashikhat have been transferred verbatim to the present work and each Hadis is followed by references to the other works on Hadis in which it is found as given by Ibn az Zahiri

The Mashikhat with Takhrij is in 13 parts containing traditions transmitted from 62 male and 6 female Shaikhs but a continuation of the same by Ibn az Zahiri and Mizzi is designated here the 14th part of the work and contains traditions transmitted from 3 male Shaikhs

The author of Mashikhat whose full name runs thus Ali bin Ahmad bin Abdalwahid bin Ahmad bin Abdarrahman as Sadi al Maqdisi al Baghdadi على بن احمد بن عبد الواحد بن احمد بن عبد الرحمن السعدى المقدسى البغدادى is known as Ibn al Bukhari (ابن البخارى) He was born in Damascus A H 595 = A D 1198 and studied there under his father uncle and several other persons He left the place and travelled to Jerusalem Alexandria Emessa Aleppo and Baghdad and studied in those places under 65 male and 6 female Shaikhs from whom he gathered the Hadis in this work Ibn al Bukhari by means of trade earned considerable wealth during the course of his journeys and it is said that on his return to Damascus he bequeathed a large amount of his money to the Madrasah Diyaiyah

* Mashikhat refers to a work on a collection of traditions transmitted only from the Shaikhs who are admitted as authorities on the Hadis and are specially reckoned as professors of the same The Shaikhs in Mujam are arranged in alphabetical order in Mashikhat irregularly More than 15 authors are known who composed works on this branch For these works see Haji Khalfa vol ii p 3

founded by his uncle. From A.H. 621 till his death in A.H. 690 = A.D. 1291 he spent his life as a professor of Hadis in the Madrasah Diya'iyah and other institutions of Damascus. His reputation as a professor of Hadis spread far and wide. Hundreds of students of tradition flocked round him to hear his lectures on Hadis. His notes and Sanads on the Musnâd Tayâlasi (No. 241, Lib. Cat. vol. v, part i) prove him to have been an authority on Hadîs.

His autograph is found on fol. 344 of Musnâd Tayâlasî attesting the Sanad, which runs thus: —

صح ذلک کتبه علی بن احمد عبد الوهاب *

Ibn Rajab, on the authority of Dahabi, remarks that the present author was the last traditionist who in transmitting the Hadis from the Prophet based his narration on the eight reliable intermediate sources. و هو آخر من كان في الدنيا بينه و بين رسول الله صلى الله عليه ثمانية رجال ثقات. As stated above the author devoted the greater portion of his life to the teaching of Hadîs, hence no other composition of the author, except the present one is known to us. For the author's life see Tabaqât Ibn Rajab fol. 202.

The full name of the author who added the Takhrij (references) runs thus: Jamâladdîn Abû'l 'Abbâs Ahmad bin Muhammad bin 'Abdallâh, commonly called Ibn az Zâhirî, جمال الدين ابو العباس احمد بن محمد بن عبد الله المشهور با بن الظاهري. He was born in Aleppo, A.H. 626 = A.D. 1226 and studied under the author of Mashîkhat and under several other persons. He died in A.H. 699 = A.D. 1299, see Huffâz, vol. iv, p. 271. Ibn az Zâhirî submitted a copy of Mashîkhat with Takhrîj to Ibn al Bukhârî in Damascus who approved of the additions. A very large number of the traditionists studied from this very copy under Ibn al Bukhârî.

A short account of the author of Mashîkhat, written by some one unknown, not dated, apparently 8th century A.H., is found on the folio attached to the title page which runs thus: —

ترجمة الشيخ فخر الدين ابن البخاري المخرج له هذه المشيخة على وجه الاختصار هو علي بن عبد الواحد ولد سنة خمس و تسعين و خمسمائة . و اول ما سمع سنة عشرين وستمائة و توفي الى رحمة الله في ثاني ربيع الاخر سنة تسعين و ستمائة و دفن بسفح قاسيون *

The title page bears the following Sanad and notes: —

1. A Sanad, not dated, apparently the 8th century A.H. The writer of the Sanad, who does not reveal his name, says that in

A.H. 730 Fakhraddin Muhammad bin Abdarrahman bin Muhammad bin Abdarrahman al Ba'li (*d.* A.H. 732 = A.D. 1331) and other studied the work at the Madrasah Asruniyah in Halab in five sitting under the following two Shaikhs —

I. Muhammad bin Abi Bakr an Naqib (*d.* A.H. 745 = A.D. 1345)

II. Bahaaddin (*d.* A.H. 744 = A.D. 1344)

Husain bin Umar (*d.* A.H. 779 = A.D. 1397) and others joined the sitting and a licence to narrate the Hadis was granted by the two above mentioned Shaikhs to the scribe of the note and the students who attended the sittings. During their studies the present MS was compared with the one they studied.

الحمد لله سمع جميع هذه المسيحة على ثلاثة سر حرا مستمل
على ابنين سس سعد في الحل سس سوه من السحب على
سدنا ابي عبد الله محمد بن ابي بكر بن ابراهيم بن عبد الرحمن بن
سب الشافعي واسيح بهاء الدين ابي اسحق بن ابراهيم بن
محمد بسم من المسيحة له بعد الدين ابي الحسن على
ابن الدهاني ره أ ... ادين محمد بن عبد الرحمن بن محمد
بن عبد الرحمن البعلبكي جماعة اسماءهم على المسيحة المعر ة مقابلا عوض
بهذه المسيحة حل الله أو مدمم الاما المحدث بحيى الدين عبد العلا بن
ابراهيم بن محمد بن ابراهيم البعلبكي الحسين بن عمر بن حسن بن
حسب الدمشقي ... ذلك في خمسة مجالس سنة ثلثين
سبعمائة بالمدرسة العصرونية بحلب اجازلمن سمع ما يجوز لهما ابنه •

II. An autograph note by Husain bin Umar (*d.* A.H. 779 = A.D. 1397) who is mentioned in the above Sanad and inherited the MS from his father Umar (*d.* A.H. 726 = A.D. 1326) says that he studied the present MS twice once in Halab A.H. 730 (see above Sanad) and again in Damascus A.H. 733 (see Sanad on fol. 237[b])

سمع هذه المسيحة بحلب ر دمشق حسين بن عمر •

III. A note indicating the fact that the first part was also studied by Umar the father of the above mentioned Husain and the former owner of our copy runs thus ثم ما لكه عمر بن حسن بن

عمر بن حسب على الله عنهم A similar note is found at the end of each part These notes are based on the statements contained in Sanad, No II on fol 238ª in which it is mentioned that 'Umar studied the work from the present copy

IV An autograph note by Muhammad bin Hasan al Halabî (*d* A H 876 = A D 1472), commonly called ابن الحاج, an eminent Hanafî scholar who in his note says that the MS was in his possession for some time

يدعو بلطف الله الخفى محمد بن الحسن المشتهر بابن الحاج الحنفى *

Foll 1 16 Part I Contains Hadîs from the following four Shaikhs

1 I Ahmad bin 'Abdalwâhid (*d* A H 623 = A D 1223), the father of Ibn al Bukhârî

2 II Muhammad bin Kâmil (*d* A H 603 = A D 1203)

3 III Abû'l Hasan al Makkî (*d* A H 603 = A D 1203)

4 IV Abû Muhammad Sa'd (*d* A H 603 = A D 1203)

It is claimed by the author that no one except himself received authority for transmitting Hadîs from the 2nd and the 3rd Shaikhs hence, after the Hadîs of the 2nd and the 3rd Shaikhs, he remarks thus —

ليس على وجه الارض من يروى عنه سواى *

Beginning —

اخبرنا الشيخ الامام بقية المسندين رحلة وقته و حسنة دهره ملحق الاحفاد بالاجداد فخر الدين ابو الحسن على بن احمد المقدسى اثابه الله الجنة و ايانا برحمته بقرأتى عليه غير مرة قلت له اخبرك والدك الامام شمس الدين مفتى المسلمين ابو العباس احمد بن ابى احمد عبد الواحد بن احمد بن عبد الرحمن بن اسمعيل بن منصور السعدى الحنبلى قرأة عليه و انت تسمع بحمص المحروسة سهر رجب من سنة احدى و عشرة و ستمائة انا ابو السعادات نصر الله بن عبد الرحمن بن محمد بن عبد الواحد القزاز قرأة عليه و انا اسمع ببغداد فى المحرم من سنة ثلاث

* The Arabic numerals indicate the complete series of 62 Shaikhs the Roman numerals indicate the Shaikhs mentioned in each separate part of the work

ىمدس حمسمانه انا ابو الحسن المىاکـ ں ـىد الحىا ں احمد الصدـى
المعروف ىاں الطىورى انا ابو الحسن ىلى ں احمد العالى انا ابو ـىد الله
احمد ں اسحٰں ں حىاں ا ىاعى ابو ـىد الله محمد ں اىاهىم حاسب
قالا دا ابوىكر محمد ں ىکر ں محمد ں ـىد الـ ال ں ـاسه ىا ـىد الله
ں ىمر دا الولىد ں مسلم ں ىو ں ىرىد ں حالد ں سعداں ں
ـىد الرحمں ں ـمر السلمى عں عرىاص ں ساىه صى الله ـىه ول ىلى ا
سول الله صلى الله ىلىه سلم العداه ىم اىىل ىلىىا ىو ىطىا ىوـطه ىلىعه
د ىـب مىها العىوں و وحلـب مىىا العلوب ىال ىىل ىا ىسل الله اں هده
الموعظه مودع ىما ىعهد الىىا ىل اوصىكم ىىعوى الله السمع الطاعـ
اں ـىدا حىسىا ىىه مں ىعس مىكم ىسىرى احىلاىا كىىرا ىعلىكم ىسىىى
سىه حلىاء الراسدىں المهدىں عضوا ىلىها ىالىواحد اىاكم محدىاب الامو
ىاں كل ىدعه ضلاله *

Ibn a Zahiri after quoting verbatim the Hadis transmitted by Ibn al Bukhari enumerates the works in which the tradition are found thus —

هدا حدىـب شامى الاسىاد حدـب ىه الامام احمد ں حىىل ىى
مسىدہ اه ابو داود ىى السىه اه الىرمدى ىى العلم *

It appears from the following note to be found at the end of the present part as well as at the end of each remaining part that the present copy was arranged in 13 parts according to divisions made by Ibn az Zahiri — احرالحر مں ىحر ىه المحرح

The following notes are found at the end of the present part

I Says that the present MS is a transcription of a copy written by Safiaddin al Armawi (*d* A H 723 = A D 1323) and that it was compared with the same

ىلع مىاىله ىالاصل المىعول و هو ىحط صعى الدىں محموں الارموى *

II One Muhammad bin Damilku says that he studied from the present copy in the Madrasah Jahar Kasiyah founded by حهر کس الحلىلى (*d* A H 791 = A D 1391) under Shaikh Ibrahim (*d* A H 724 = A D 1324) ىلع قراه على السىح ابراهىم العطار ىمدرسه حىار کسه و کىىه محمد ں دمىلكو

III. Muhammad bin Fahd (*d* A H 885 = A D 1480), in the following autograph note tells us that in A H 836 he studied from the present copy in Damascus under a famous female traditionist Â'isha commonly called ابنة السرائجي

بلغت قراءة في الاول على ابنة السرائجي بسفح قاسيون دمشق كتبه

محمد المدعو عمر بن فهد المكي في سنة ست و ثلاثين و ثمانمائة *

Muhammad bin Fahd in his work Al Mu'jam, mentions 'Â'isha as one of his Shaikhs and corroborates the fact mentioned in the above autograph note thus —

قرأت عليها (عائشة) مشيخة ابن البخاري و ذيلها و الترجمة الملحقة

بها *

Foll 17–31 Part II Contains Hadîs from two Shaikhs

5 I Abû 'Alî Hanbal bin 'Abdallâh (*d* A H 604 = A D 1204)

6 II Abû l Ma'âlî bin Muhammad (*d* A H 606 = A D 1206)

The present part bears the following notes at the end, and in addition to these notes identical with I and II at the end of the first part

I An autograph note by Ibrâhîm bin Yûnus al Ba'lî (*d* A H 740 = A D 1341), who in his note, says that Fakhraddîn al Ba'lî (*d* A H 732 = A D 1332) studied the work in A H 730 in Halab, under Muhammad bin Naqîb (*d* A H 745 = A D 1345) and Bahâ'addîn (*d* A H 744 = A D 1344)

بلغ الحافظ فخر الدين ابن المعلى قرأة على قاضي القضاة شمس

الدين ابي عبد الله محمد بن النقيب و بهاء الدين ابن عصرون بسماعه من

ابن البخاري و ذلك بمدينة حلب في يوم السبت مستهل ذي الحجة

سنة ثلاثين و سبعمائة كتبه ابراهيم بن يونس البعلبكي *

It is evident that the present note is an abstract of the Sanad on the title page (see above)

II One Ibrâhim al 'Ajlûnî (*d* A H 872 = A D 1470) tells us that he studied the work under Shaikh 'Alî بلغ ابراهيم العجلوني على الشيخ علي

III An autograph note by Husain bin Umar (*d* A H 779 = A D 1397), to whom this copy once belonged, who in the Sanad on fol 237 says that in A H 733 he studied the work from the present copy in Damascus

لعب قراه في الاول على سيدنا الحافظ علم الدين البرزالي في
يوم الاربعاء ثالث عشرين الحجة سنة ٧٣٣ بدار الحديث النورية بدمشق
كتبه الحسين بن عمر بن حبيب الدمشقي *

The close resemblance of the handwriting of the present note to that of the Sanad on the title page strongly suggests that the scribe of the Sanad was Husain bin Umar

Foll 32–50 Part III Contains Hadis from two Shaikhs and a few Hadis from a third Shaikh

7 I Abu Umar Muhammad bin Ahmad al Maqdisi (*d* A H 607 = A D 1207)

8 II Muhammad bin Wahab bin Salaman (*d* A H 606 = A D 1206)

9 III Umar bin Muhammad (*d* A H 607 = A D 1207)

The present part besides notes identical with those at the end of the 2nd part contains the following notes towards the end —

I A note by an anonymous person who on the evidence of the Sanad No I on fol 250 remarks that Muhammad bin Khaidari (*d* A H 894 = A D 1489) and his sister Sarra studied the work under Aisha (*d* A H 836 = A D 1434) a female traditionist referred to in the note No III at the end of the 1st part

II Some one on the evidence of the Sanad on fol 240[b] remarks that in A H 736 Muhammad bin Tugrul (*d* A H 736 = A D 1336) studied the work under Ali bin Ibrahim as Sarafi (*d* A H 740 = A D 1340) in Halab

بلغ السماع في الاول على ابن الصدري بحلب سنة ٧٣٦ بقراءة
محمد بن طغرل *

Foll 51–68 Part IV Contains the few remaining Hadis from the third Shaikh referred to in the 3rd part and Hadis from the following two Shaikhs

10 I Al Khidr bin Kamil (*d* A H 608 = A D 1208)

11 II Galib bin Abi Muhammad (*d* A H 608 = A D 1208)

All the notes at the end of this part are the same as at the end of the 3rd part

Foll 69–80[a] Part V Contains Hadis from the following four Shaikhs

12 I Abdaljalil (*d* A H 610 = A D 1210)

13 II Abu l Futuh Muhammad bin Ali (*d* A H 612 = A D 1212)

14 III Muhammad bin 'Abdallâh (*d* A H 612 = A D 1212)
15 IV 'Abdalwâhid bin Ismâ'îl (*d* A H 613 = A D 1213)

The present part, in addition to notes identical with those at the end of the previous part, contains the following note towards the end —

بلغ كاتبه قراءة على والده الحافظ العلامة برهان الدين سبط ابن العجمى
و اجاز بسوالي و كتبه احمد بن ابراهيم المحدث *

Ahmad bin Ibrâhim, the scribe of the above note, says that he studied the work from this copy under his father Ibrâhîm (*d* A H 841 = A D 1339), and received the Sanad for narrating the present work from his father

Foll 80^b–106 Part VI Contains Hadis from three Shaikhs:

16 I Abû'l Yaman Zaid bin Hasan al Kindî (*d* A H 613 = A D 1213)
17 II Abû'l Fath Muhammad bin 'Abdalganî (*d* A H 613 = A D 1213)
18 III Abû Ahmad Shujâ (*d* A H 613 = A D 1213)

The notes at the end of this part are the same as in the previous part

Foll 107–129 Part VII Contains Hadîs from six Shaikhs

19 I Hibatallâh bin Ahmad (*d* A H 614 = A D 1214)
20 II Abû'l Hajjâj Yûsuf (*d* A H 614 = A D 1214)
21 III Ibrâhîm bin 'Abdalwâhid (*d* A H 614 = A D 1214)
22 IV 'Abdassamad bin Muhammad (*d* A H 614 = A D 1214)
23 V Abû Muhammad 'Abdalwahhâb (*d* A H 615 = A D 1215)
24 VI Abû'l Futûh Muhammad bin Mahmûd (*d* A H 615 = A D 1215)

The notes at the end of this part are the same as at the end of the preceding part

Foll 130–147 Part VIII Contains Hadîs from five Shaikhs:

25 I Ahmad bin 'Abdallâh as Salamî (*d* A H 615 = A D 1215)
26 II Abû'l Barakât Dâ'ûd bin Ahmad (*d* A H 616 = A D 1216)
27 III Ahmad bin Muhammad al Ansârî (*d* A H 616 = A D 1216)
28 IV 'Abdallâh bin 'Umar (*d* A H 616 = A D 1216)
29 V Muhammad bin 'Umar (*d* A H 618 = A D 1218)

The notes at the end of the present part are the same as in the previous part

Foll 148-167 Part ix Contains Hadis from six Shaikhs —

30 I Muhammad bin Khalaf (*d* A H 618 = A D 1218)

31 II Abu Muhammad Hibatallah (*d* A H 618 = A D 1218)

32 III Abu l Hasan Ali bin Sabit (*d* A H 618 = A D 1218)

33 IV Abu Abdallah Muhammad bin Ibrahim (*d* A H 618 = A D 1218)

34 V Abu Abdallah al Hasan (*d* A H 620 = A D 1220)

35 VI Abdallah bin Ahmad (*d* A H 620 = A D 1220)

All the notes at the end are the same as in the previous part

Foll 168-184 Part x Contains Hadis from nine Shaikhs —

36 I Abdalqawi (*d* A H 621 = A D 1221)

37 II Muhammad bin Hasan (*d* A H 622 = A D 1222)

38 III Umar bin Badr (*d* A H 622 = A D 1222)

39 IV Abdarrahman bin Ibrahim (*d* A H 624 = A D 1224)

40 V Husain bin Hibatallah (*d* A H 626 = A D 1226)

41 VI Abdassalam bin Ahmad (*d* A H 626 = A D 1226)

42 VII Umar bin Karam (*d* A H 629 = A D 1229)

43 VIII Abdallah bin Abdalgani (*d* A H 629 = A D 1229)

44 IX Abu Ali Hasan bin Ahmad (*d* A H 630 = A D 1230)

The notes at the end are the same as in the previous part

Foll 185-202 Part xi Contains Hadis from seven Shaikhs —

45 I Hasan bin Yahya (*d* A H 632 = A D 1232)

46 II Ahmad bin Umar (*d* A H 633 = A D 1233)

47 III Murtada bin Hatim (*d* A H 634 = A D 1234)

48 IV Abdallah bin Umar (*d* A H 635 = A D 1235)

49 V Mukarram bin Muhammad (*d* A H 635 = A D 1235)

50 VI Jafar bin Ali (*d* A H 636 = A D 1236)

51 VII Muhammad bin Tarkhan (*d* A H 637 = A D 1237)

Foll 203-219 Part xii Contains Hadis from eleven Shaikhs —

52 I Husain bin Yusuf (*d* A H 637 = A D 1237)

53 II Zafir bin Tahir (*d* A H 642 = A D 1242)

54 III Abu Sulaiman Abdarrahman (*d* A H 643 = A D 1243)

55 IV Muhammad bin Abdalwahid (*d* A H 643 = A D 1243) The uncle of Ibn al Bukhari

56 V Abû Muhammad 'Abdarrahmân (d A H 642 = A D 1242)
57 VI Yûsuf bin Khâlid (d A H 648 = A D 1248)
58 VII 'Abdalwahhâb bin Zâfir (d A H 648 = A D 1248)
59 VIII Abû'l Qâsim bin 'Abdarrahmân (d A H 651 = A D 1251)
60 IX 'Umar bin Sa'îd (d A H 655 = A D 1255)
61 X Ahmad bin 'Abdaddâ'im (d A H 668 = A D 1268)
62 XI Nasrallâh bin Hasan (d A H 648 = A D 1248)

Ibn az Zâhirî, relying on his memory states that Parts i–xii complete the list of male Shaikhs from whom Ibn al Bukhârî transmitted the Hadîs and the succeeding part contains Hadîs from female Shaikhs, as appears from the following colophon —

قال المخرج رحمه الله هذا آخر ما تيسر جمعه مما وقع لنا من حديث
شيوخ شيخنا فخر الدين من الرجال اثابهم الله في الجنة و اذكر في
الجزء الذي يليه ما وقع لنا من حديث من سمع منه من النساء *

But, later on, Ibn az Zâhirî mentions some more male Shaikhs of Ibn al Bukhârî, see Part xiv

Foll 220–237ᵃ Part xiii Contains Hadîs from six female Shaikhs —

I Ummu 'Abdalganî (d A H 604 = A D 1204)
II Zainab (d A H 616 = A D 1216)
III Ummu 'Abdalhakam (d A H 623 = A D 1223)
IV Râbi'ah (d A H 620 = A D 1320)
V Ruqaiyah (d A H 621 = A D 1221)
VI Âminah (d A H 631 = A D 1231)

Foll 237ᵇ–240 An autograph Sanad, dated A H 733 granted by Qâsim bin Muhammad al Barzâlî (d A H 739 = A D 1339) to his pupil, Husain bin 'Umar (d A H 779 = A D 1397) the owner of our copy The Sanad tells us that Husain bin 'Umar studied the entire work from the present copy under the above-mentioned Barzâlî in the Madrasah Nûrîyah of Damascus, in ten sittings and that authority for narrating the Hadîs of the present work, as well as some other works, was given to Husain bin 'Umar by Barzâlî

قرأ على جميع هذه المشيخة المخرجة للشيخ فخر الدين على
المقدسي المعروف بابن البخاري تخريج الشيخ جمال الدين الظاهري رحمهما

الله و هی ثلاثه عشر جزأ و الجزء المذیل علیها معه ثلاث تراجم ترجمه ابی
مسلمه التعیا المخرج المذکور و ترجمه عبد المحسن الحربی ابی الذی
ذیل بهما علی المشیخه الحافظ جمال الدین المزی صاحب هذه النسخه
الفقیه الفاضل المحدث الرئیس العدل شرف الدین ابو عبد الله الحسین
بن الشیخ الامام العالم المحدث الصدر الکبیر العدل الرضی زین الدین
ابو حفص عمر بن حسن بن حبیب الدمشقی نفعه الله بالعلم و نفع به
و قابل نسخته هذه معی حال القراءة و صححها و ذلک فی مجالس سبعة اولها
یوم الاربعاء ثالث عشرین الحجه و اخرها یوم الخمیس الحادی و العشرین
منه من سنه ثلاث و سبعین و ستمائة بدار الحدیث النوریه بمدینه دمشق
و اجزت له ان یروی ذلک عنی و اجزت جمیع ما یجوز لی روایته و سمعه
و بالشرط المعتبره فی ذلک

و کتب ابو القاسم بن محمد بن یوسف البرزالی الاشبیلی ثم الدمشقی
غفر الله له و رحمه الحمد لله رب العالمین *

In a note below the Sanad Barzali remarks that Taqiaddin al Bukhari (*d* A H 735 = A D 1335) and others also joined the sittings

II A Sanad on foll 238–240 written by the above mentioned al Barzali dated A H 687 gives us to understand that Ahmad bin Ibrahim al Farazi (*d* A H 705 = A D 1305) studied the present MS under the author of Mashikhat (Ibn al Bukhari) in eleven sittings at Jami Umar in Damascus A group of traditionists numbering more than 500 male and female whose names are mentioned in the Sanad including Umar bin Hasan the owner of the present copy and Barzali the scribe of the present Sanad joined the sittings and Ijaza (permission) to narrate the Hadis was granted by Ibn al Bukhari the author to all students who attended the sitting The Sanad runs thus —

سمع جمیع هذه المشیخه و هی ثلاثه عشر جزأ علی المخرجه له
الشیخ السید الامام العامل ملحق الاصاغر بالاکابر فخر الدین ابی
الحسن علی بن الشیخ الامام العلامه شمس الدین ابی العباس احمد بن

عبد الواحد المقدسى الحنبلى المعروف بابن البخاري نفع الله ببركته بروايته
عن الشيوخ المذكورين بقرأة الشيخ الامام العلامة .... . بقية السلف شرف
الدين ابى العباس احمد بن ابراهيم السباع الفزارى الجماعة السادة .. ..

... ...

و صاحب هذه النسخة الشيخة الفاضل المحدث زين الدين ابو حفص عمر بن
حسن بن حبيب الدمشقى .. . .و كاتب السماع
القاسم بن محمد بن يوسف بن محمد البرزالى و صح و ثبت فى مجالس
احد عشر سنة سبع و ثمانين و ستمائة بالجامع المظفرى ظاهر دمشق *

'Umar bin Hasan, the owner of our copy, was a traditionist, and held the post of حسبة or Inspector of Weights and Measures of Halab After his death, in A H 726 = A D 1326, his son, Husain bin 'Umar, inherited the MS

III A Sanad on fol 240[b], dated A H 736 written by Muhammad bin Tugrul, commonly called Ibn as Sairafi (*d* A H 737 = A D 1337), tells us that, in A H 736, the scribe of the Sanad studied the Mashîkhat and its continuation from the present copy, under 'Alî bin Ibrâhîm as Sairafî (*d* A H 740 = A D 1340), in six sittings, in Halab

A group of male and female traditionists, noted in the Sanad numbering not less than 200 joined the sittings, and Ijâza for narrating the Hadîs was granted by 'Alî bin Ibrâhîm to all the students who attended the sittings

The Sanad runs thus —

سمع جميع هذه المشيخة الامام المسند فخر الدين ابن البخارى هذه
تخريج ابن الظاهرى و هى ثلاثة عشر جزأ و الجزء المذيل عليها و فيه ثلاث
تراجم ترجمة ابن مسلمة الحجا المخرج المذكور و ترجمة عبد المحسن
الحربى و ابن الابن ذيل بهما على المشيخة شيخنا الحافظ جمال الدين
على القاضى الصدر الفاضل المحدث الكبير علاء الدين ابى الحسن على
بن ابراهيم بن على بن ابراهيم بن ابى القاسم بن جعفر الانصارى ابن
الصيرفى . بقرأة كاتب السماع محمد بن عبد الله بن طغرل المعروف
بابن الصيرفى عفى الله عنه و الجماعة السادة . صح

دلک ر ںںب ڡی محالس احرها دوم السںب ںالب سںرحمادی الاولی سںه سب و ںلاںں و سںعماںه ںحلب المحروسه و احارهم المسمع حمىع ما ںحور له رواںه *

Foll 241–249 Part xiii Continuation of the Mashikhat with Takhrij by Ibn az Zahiri and Mizzi containing the Hadis of Ibn al Bukhari transmitted from his three male Shaikhs omitted by Ibn az Zahiri from the previous parts

Foll 241–242 Contains the Hadis which were noted by Ibn az Zahiri himself after completing the work in 13 parts as the Hadis transmitted by Ibn al Bukhari from his Shaikh Ibrahim at Tanukhi in A H 626

The Hadis is followed as usual by a reference by Ibn az Zahiri to the works in which it is found

The Hadis opens thus —

احىرىا السىح ابو العسم الحسں ں ابراهىم ں هىه الله ں مسلمه الىىوحی و اىا اسمع ڡی ىاىی ںسر مصاں سىه سىرں و سىمىه ىالحامع المطری ىدمسو ان الىىی صلی الله علىه وسلم ڡال سووا صڡوڡكم ڡاں ںسوىه الصڡ مں ںمام الصلواه *

Foll 242–249 Contains the Hadis which were noted by Mizzi (*d* A H 742 = A D 1342) as the Hadis transmitted by Ibn al Bukhari from his two Shaikhs and omitted by Ibn az Zahiri from Mashikhat Ma a at Takhrij Mizzi who was one of Ibn al Bukhari s pupils (see for his life Lib Cat vol v part i p 141) quotes the Hadis of Ibn al Bukhari transmitted from the following two Shaikhs and gives references to the works in which they are to be found

I Abdalmujib (*d* A H 604 = A D 1204)

II Hasan bin Ali (*d* A H 625 = A D 1225)

Beginning —

و مما الحىه الامام حمال الدىں ابو الحىاح ىوسڡ ں الركی عىد الرحمں ں عىد الرحمں ں ىوسڡ المری ىدلک سىحاں السىح الاول احىرىا السىح الامام العامل الاحل الكىىر ىد المحىب ں اىی العاسم الح *

The present part ends thus —

احر ما ىىل علی هده المسىحه الحمد لله و صلی الله علی محمد و اله و صحىه *

The present part contains the following notes, in addition to notes identical with those contained in the preceding part —

I Some one, in the following note says that in A H 687, Safîaddîn al-Armawî (*d* A H 723 = A D 1323) and Safîaddîn Muhammad bin 'Abdarahmân (*d* A H 715 = A D 1315) studied the present continuation under Ibn al Bukhârî

سمع هذا الذيل احرجة المزى على السيخ فخر الدين بقراءة صفى الدين الارموى العراقى السيخ صفى الدين محمد بن عبد الرحيم الارموى *

This note gives us every reason to hold that the Hadîs noted therein is admitted by Ibn al Bukhârî to be a Hadîs narrated by him

II Ahmad bin Ibrâhîm, the scribe of the following note, says that he studied the present work with Ibn Hajar, the famous author (*d* A H 852 = A D 1449 see, for his life, Lib Cat, vol v, part i, p 49) under Ibrâhîm (*d* A H 814 = A D 1438), the father of the scribe

سمعت جميع هذه المسيخة . على و الدى الحافظ برهان الدين بن اسحق ابراهيم المحدث بقراءة الحافظ العلامة شهاب الدين احمد بن حجر كتبه احمد بن ابراهيم *

Fol 250 bears two Sanads —

I A Sanad dated A H 837, written by Muhammad bin Muhammad al Khaidarî (*d* A H 894 = A D 1489) gives us to understand that, in A H 837, the same Muhammad bin al Khaidarî studied the work from the present copy in five sittings, in Damascus, under a famous female traditionist Â'ishah (*d* A H, 848 = A D 1445) A number of male and female students, not less than 50 mentioned in the Sanad, joined the sittings, and Ijâza was granted by 'Â'ishah to all the students who joined the sittings The Sanad runs thus —

الحمد لله و سلام على عباده الذين اصطفى سمع جميع المسيخة الامام فخر الدين ابى الحسن على بن احمد بن عبد الواحد البخارى و تخريج شهاب الدين احمد الظاهرى و الذيل عليها للحافظ المزى - على السيخة الصالحة ام عبد الله ابنة ابراهيم بن خليل بن محمود بن يوسف بن تمام البعلبكى

رضي ذلك في خمسة مجالس سنة سبع و ثلاثين و ثمانمائة و كاتب

السماع محمد بن محمد بن عبد الله الحضري و اجازت المسمعة كلا من

الحاضرين *

II A Sanad dated A H 839 written by Muhammad bin Tibi as Safawi who informs us that with a few others in A H 839 he studied the work from the present copy under the above mentioned A'ishah and received the Sanad from her

The work is rare only one copy of it is noticed in Paris No 750

Though the copy is not dated yet the Sanad on foll 238-240[a] (which is dated A H 687) gives us reason to hold that the present MS was written in or before that year

Written in good Naskh

The fact that a large number of scholars and traditionists male and female studied from the present copy and that a group of more than 500 students (male and female) together studied from this copy under the author Ibn al Bukhari (see Sanad on foll 238-240[a]) and that many autograph notes and Sanads are found in the present copy is evidence that this is one of the most valuable MSS in the Oriental Public Library The founder of the Library Khuda Bakhsh remarks thus on the title page —

اس کتاب کو کبھی کتبخانہ سے باہر نہونا چاہئے خدا بخش *

(The MS must never be allowed to be taken out of the Library) The facts noted above may perhaps be among the reasons for this remark of the founder but it is also to be noted as Mr V C Scott O Connor states on the authority of Professor Jadunath Sarkar in his An Eastern Library p 7 that the present MS is one of two MSS which the founder believed (as revealed to him in a dream) to have been read in the Library by the Prophet himself

AL HADYU *

No 323

foll 326, lines 35 size 12½ × 8½, 6½ × 5¼

زاد المعاد في هدي

خير العباد

ZÂD AL MA'ÂD FÎ HADYI KHAIR AL 'IBÂD.

A collection of the Prophet's acts and orders in the author's own words, relating to prayers (عبادات), ethics (احكام), customs (عادات) medicine etc Every act and order is authenticated by Hadîs, quoted from reliable works The Hadîs is frequently explained by the author, with the variant opinions of jurists, and very often the author supports the views of Ibn Taimiyah (*d* A H 728 = A D 1328) in questions relating to jurisprudence and theology, and, wherever necessary he remarks upon the merit of the Hadîs The entire work is in three parts, bound in one volume

Author Abû 'Abdallâh Muhammad bin Abî Bakr bin Ayyûb al Qaiyimî ابو عبد الله محمد بن ابي بكر بن ايوب القيمي a follower of the Hanbalî school, who is specially known for his vast erudition in the Qur'ânic branches, jurisprudence Hadîs theology and grammar He was born in A H 691 = A D 1299 He studied under Ibn Taimîyah and others He worked as a professor in the Madrasah Sadarîyah in Damascus, and was appointed Principal of the Madrasah Jawzîyah in Damascus He had a great love for his Shaikh Ibn Taimîyah, and from A H 712 till the death of Ibn Taimîyah in A H 728 spent his life in supporting the latter's views in religious discourse, and, for this reason, he was sent to jail with Ibn Taimîyah in A H 726, and remained in prison till A H 728 (For the cause of the latter's imprisonment see No 462/1 below) The author com-

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* The author of Ithâf, on p 86, remarks that no one else prior to the author of Zâd al Ma'âd is known to have composed a work on the present subject, and whoever after him composed any work on it based his opinions on Zâd al Ma'âd

مثل وی در اسلام تألیفی نسده و هر که در هدی تصنیفی کرد تابع و آخذ اوست الخ *

po ed more than 20 works on different subjects As he based his works in general on his own critical inve tigations they are regarded as of high value He died in A H 751 = A D 1350 See for his life and works Ad Durar al Kaminah vol ii fol 265 Tabaqat Ibn Rajab fol 275 Brock vol ii p 106

Foll 1-97 Part I

Beginning —

ب سر و اعن نا كريم صلى الله على سدنا محمد الامس و على اله الاكرمس الحمد لله رب العالمس و العاقبه للمتقس و لاعدان الا على الظالمس الخ *

The author after giving a short life of the Prophet begins the work on fol 17 thus —

فصل كذلك كان هديه صلى الله عليه سلم سيرته فى الطعام لايرد موجودا الخ *

The present part ends on fol 97 thus —

انتهى الجزء الاول من ىلىه احزاء من كتاب زاد المعاد *

The present part was transcribed in A H 1154

Foll 97-210 Part II

Beginning —

به نستعين فصل فى هديه فى الجهاد العزاب الخ *

The present part was transcribed in A H 1156 and ends thus

تم الجزء الثانى من زاد المعاد

Foll 211-326 Part III

Beginning —

فصل فى هديه صلى الله عليه وسلم فى سلاح العسس *

The colophon telling us that the pre ent part was tran cribed in A H 1157 runs thus —

تم الكتاب بعون الملك الوهاب و كان الفراغ من سعر جمادى الاولى سنه ۱۱۵۷ على يد مالكه افقر العباد احقرهم اسمعيل بن محمد بن احمد بن الحسين *

The present work was lithographed in the Cawnpore Nizami Press A H 1298

For other copies of the work, see Cairo, vol i, p 316, Goth, 2

All the parts are written by the scribe اسمعيل بن محمد بن احمد بن الحسن A note by the scribe suggests that he transcribed the present work for his own use

The following note by the scribe on the title-page tells us that the marginal notes in the present copy were transcribed from a copy belonging to Muhammad bin Isma'il al Amir (*d* A H 1182 = A D 1769) a well-known author and a scholar of repute See No 339, below

وكل ما كان في حواشي هذه النسخة منسوبا وغيره منسوب فمنقول من

نسخة سيدي السيد العلامة الحافظ محمد بن اسمعيل الامير *

Muhammad bin Isma'il al Amir in the following verses, quoted in Ithâf, p 175 —

اتعب نفسي في تحصيله نفسي

امور بالهدى في مستقبل العمر

expresses his long felt desire to have a copy of the present work; but the above note of the scribe gives us reason to hold that he got a copy of the work before the transcription of the present copy

AHÂDÎS AL AHKÂM *

No 324

foll 206, lines 25 size $10\frac{1}{2} \times 7$, $8 \times 5\frac{1}{2}$

[منتخب شرح السنة]

MUNTAKHAB U SHARH AS SUNNAH.

An incomplete copy of an abridgment of the Sharh as Sunnah of Bagawî (*d* A H 516 = A D 1122), a work chiefly on a collection

* The traditionists, who took an interest in jurisprudence and devoted themselves to that important branch, undertook to compose separate compositions on Hadîs, called Ahâdîs al Ahkâm, consisting of a collection of Hadis relating

of traditions which are sources of ordinances of jurisprudence and also on some other Hadis on miscellaneous matters with an explanation of difficult passages in these Hadis (For a copy of the work see Berlin No 1295)

By Safiaddin Muhammad bin Abi Bakr al Armawi صفی الدین محمد بن ابی بکر الارموی a traditionist and scholar of vast information who was born in Qirafa (in Egypt) A H 647 = A D 1247 and studied under a number of scholars and traditionists He settled permanently in Damascus where he died in A H 723 = A D 1323 See Ad Durar al Kaminah vol ii fol 590

The MS begins abruptly thus —

احدنا الدی املاء احدنا ابونه محمد بن اسحاق احدنا محمد بن العلاء ابن کریب احدنا ابو اسامه بن هشام بن عروة بن ادبه بن سعدان بن عبد الله الثقفی قال قلت یا رسول الله قل لی فی الاسلام قولا لا اسئل احدا بعدک قال قل امنت بالله الخ *

The author in several places introduces his own views regarding the explanation of Hadis with the following words قال مختصر علمه (he who made the abridgment says thus) and on fol 50 his full name is mentioned thus —

قال الشیخ صفی الدین ابو الفداء محمود بن ابی بکر محمد بن حامد الارموی لعله ارادما فی ان الله کتب الاحسان علی کل شی *

The use of the word Shaikh for the author in the above quoted passage is one indication among others that the work was arranged by some pupil of the author Frequent reference is made to the Nihaya of Ibn Asir (d A H 606 = A D 1209) thus قال ملخصه قال ابن الاثیر فی النهایة On the margin of fol 151a it is stated that he (Armawi) studied Sharh as Sunna in A H 673 under Yahya bin Ali and Abu Muhammad bin Abddallah bin Ali Haj Khal vol i p 493 mentions an abridgment by Mahmud al Armawi without quoting the beginning or giving any description of it

The MS ends thus —

قال حدثنی ابی بن حدی انهم جمعوا القران علی عهد عثمان وانهم نصصوا المصاحف علی هذا *

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to points of jurisprudence collected from reliable works The object of these compositions is to assist jurists and scholars in referring to the Hadis connected with jurisprudence The compositions occasionally show us how the jurists interpret the Hadis in support of their versions

The following note at the end says that, in A H 734, the present copy was compared by one Muhammad bin 'Attar with the original MS

بلغ معادلة باصل المؤلف بحسب الطاقة و الامكان و ذلك في مجالس
اخرها يوم الخميس الثامن و العشرين من شهر رمضان سنة اربع و ثلثين
و سبعمائة و صلى الله على محمد و آله و صحبه وسلم تسليما كتبه محمد بن
العطار الساوجي *

The above note suggests that the present copy was transcribed in or before A H 734

Written in good Naskh

No 325

foll 379, lines 25, size 12 × 7, 9½ × 5½

اللباب منتخب شرح السنة

AL LUBÂB MUNTAKHAB U SHARH AS SUNNAH.

An old and incomplete copy of another abridgment of Bagawî's Sharh as Sunnah, in two parts, bound in one volume, designated at the end of the first part, as well as at the beginning of the second part, as Al Lubâb by the scribe who completed the transcription in A H 736 Some one most probably on the authority of the scribe, noted on the title-page Al Lubâb as the title of the present abridgment Hâj Khal, vol i, p 493, mentions an abridgment of Sharh as Sunnah, under the title of Al Lubâb, by 'Abdallâh bin Hasan bin 'Abdalmâlik al Wâsitî, but the beginning given by Hâj Khal, which runs thus والحمد لله رب العلمين does not agree with the beginning of the present work Hâj Khal does not give any further description of the work, except this little portion of the beginning, which is commonly found at the beginning of every MS No other copy of the work is to be traced in any catalogue Hence we do not find any strong reason to reject the statement of the scribe The date of the death of 'Abdallâh bin Hasan, the author of the abridgment mentioned by Hâj Khal, is not given by him, and has not been traced in any biographical work, but the

following words of the scribe quoted in the colophon dated A H 736 (اتمن على مولفه وعلى مستحته سانب الرحمه والغفران كساهما حلا سب الوصول) suggest that the author of the present abridgment died before A H 736 Again the fact that the author on fol 7[1] when mentioning Baidawi (d A H 685 = A D 1286) as his teacher uses for him the words قدس سره (a term which is particularly applied to a dead person) at once gives us reason to believe that the work was composed after A H 685 as appears from the following —

سى مدكوره فى سرح كتب المصابيح لسدى اسا ىى سدد
الله بن عمر البيضاوى قدس الله سره ملطلب معه الخ *

Foll 1–209 Part I

Beginning —

الحمد لله الذى انزل على عبده الكتب ولم يجعل له عوجا ارسل
محمدا بالحق رحمه للعالمين اما بعد و لما كان علم الحديث
مس علو الدين اسا فكان كتب سرح السنه للسيخ الامام الربانى
ناصر الحديث كى الاسلام ابى محمد الحسين بن مسعود البغوى سنح لى
ان اسرف ا ا باختصاره و بجريد ده و فوائده الفاظ معرة جمعا للاسانيد
الخ *

The present part was transcribed in A H 734 as appears from the following colophon which runs —

تم المصحف الاول من كتاب كتاب سرح السنه على يد احمد
خلق الله بن طاس بن داود العا فى الطحطحى سنه اربع و ثلثين
سبعمائة و الحمد لله حق و حده *

Foll 210–379 Part II

Beginning —

اما بعد حمد الله الكبير المتعال هذا هو المصحف الاول من كتاب
كتاب شرح السنه كتاب النكاح *

The present part was transcribed in A H 736 by the same scribe The colophon runs thus —

وقع الفراغ من تحرير هذا المختصر من سرح السنه اتمن على
مولفه و على مستحته سانب الرحمه الغفران كساهما حلا سب الوصول
على يد احمد العاد بن طاس بن داود لسنه ست و ثلثين سبعمائة *

Written in good Naskh

Scribe برطاس بن داود

The present copy was, in A H 930, in possession of one 'Allâma bin Hasan bin 'Alî al Baihaqî as appears from the following note —

من عوارى الزمن دخل فى نوبة العبد الفقير المحتاج الى روبة ربه . علامة بن حسن بن على البيهقى اماله فى شهر ربيع الاول سنة ثلثين و تسعمائة *

Another note suggests that it was one of the MSS collected by Mutawakkil 'Alallâh a ruler of Yaman, for a short account of whom see No 305, above

من كتب المتوكل على الله

The following three autograph notes by the successors of Mutawakkil give us to understand that the MS was in their possession till A H 1211 —

I An autograph note by Mahdî li dînallâh (A H 1160–1190 = A D 1774–1747 see Lane Poole p 153) runs thus —

الحمد لله من كتب افقر عباد الله الى رحمة الله المهدى لدين الله العباس بن منصور بالله غفر الله له و للمؤمنين و المؤمنات انه ولى الحسنات *

II An autograph note by Qâsim, the first son of Mahdî li dinallâh, runs thus —

الحمد فى دول افقر العباد القاسم بن امير المؤمنين المهدى لدين الله *

III. An autograph note by Mansûr billâh, the youngest son of Mahdî li dinallâh, runs thus —

الحمد لله من كتب المنصور بالله رب العلمين و لد امير المؤمنين المهدى لدين الله *

In A H 1264 this valuable copy was purchased, at the very low price of eight rupees, by Sayyid Hâmidallâh Khân an Arabic scholar and zamîndar of Bardawân, in Bengal, from one Muhammad Khân Sâhib, as appears from the following autograph of Hâmidallâh Khân —

بتاريخ سوم شهر ربيع الثانى سنة ۱۲۶۴ هجرى مطابق شانزدهم ماه پهاگن سنة ۱۲۵۴ بنگله از محمد خانصاحب بمبلغ هشت روپية خريده ام سيد حامد الله خان *

The signatures of Hamidallah Khan and of his son Mahmud are found in many places at the beginning as well as at the end of this copy

No 326

foll 274 lines 31 size 12 × 8 9½ × 5

الاحكام الكبرى

AL AHKÂM AL KUBRÂ

A collection of traditions which are the sources of the ordinances of jurisprudence ethics and prayers collected from the six canonical collections of traditions and from other reliable works in two parts bound in one volume

Author Abdalhaqq bin Abdarrahman bin Abdallah al Azdi عبد الحق بن عبد الرحمن الازدى (*d* A H 581 = A D 1185 see Lib Cat vol v part i No 204)

Foll 1–120 Part I

Beginning —

قال الشيخ الفقيه المحدث ابو محمد عبد الحق بن عبد الرحمن
الازدى الاشبيلى الحمد لله رب العلمين و الصلوة السلام على
محمد خاتم النبيين و امام المرسلين اما بعد فقد وفقنا الله و اياكم فانى
جمعت هذا الكتاب مفرقا من احاديث رسول الله صلى الله عليه و سلم فى
لوازم الشرائع و احكامه و حلاله حرامه الى غير ذلك من الآداب
و نحوها من الادعية و الاذكار الخ *

The author in the preface remarks that the names of the works from which the traditions are quoted are noted below each Hadis and that the arrangement and division are the same as in the works of jurisprudence

Foll 102ᵇ–274 Part II

Beginning —

الجزء الثانى من الاحكام الكبرى تاليف الشيخ الامام الحافظ ابى محمد
عبد الحق بن عبد الرحمن بن عبد الله الازدى مسلم عن ابى هريرة يبلغ
به قال تقوم الساعة الخ *

For other copies of the work, see Br Mus, 1574 Cairo, vol i, p 260

Written in good Naskh Not dated, apparently 8th century A H Part I, and 8 folios at the beginning of the second part, are added in a later hand

No 327.

foll 259, lines 44 size 10 × 7, 8 × 5½

رياض الافهام فى شرح عمدة الاحكام

RIYÂD AL AFHÂM FÎ SHARH 'UMDAT AL AHKÂM.

An old copy of the rare commentary on the 'Umdat al Ahkâm of Taqîaddîn 'Abdalganî (d A H 600 = A D 1203), a work on a collection of Hadîs which are the sources for the ordinances of jurisprudence, collected from Bukhârî and Muslim The commentary consists of an explanation of difficult passages and words, with their philology, pointing out how the jurists interpret the Hadîs in support of their versions

By Abû Hafs 'Umar bin 'Alî bin Sâlim bin Sadaqa ابو حفص عمر بن علی بن سالم بن صدقة, commonly known as Tâjaddîn al Fâkihânî, a well-known Mâlikî jurist and philologist of Alexandria He visited Mecca on a pilgrimage passing through Damascus in A H 730, and shortly after his return to his native place, he died in A H 731 = A D 1331 See, for his life Ad Durnal Kâminah, vol ii, fol 108

Beginning —

الحمد لله المتوحد بالكبرياء و الكمال المتفرد بالعزة و الجلال ....

اما بعد فانه لما عزم جماعة من الطلبة على قرأة كتاب عمدة الاحكام . اردت

ان اجمع فى هذا التعليق ما يمضى فى اثناء ذلك من المذاهب المجمعة

و سميته رياض الافهام فى شرح عمدة الاحكام *

The following abbreviations are used by the commentator in the present work

I ع for Qâdî 'Iyâd (d A H 544 = A D 1149)
II ح for Muhîaddîn an Nawawî (d A H 676 = A D 1278)
III ق for Taqîaddîn bin Daqîq (d A H 702 = A D 1302)

We are not acquainted with any other copy of the present work

The following colophon of the author transcribed by the scribe gives as the date of composition A H 710

دل المصنف رحمه الله تعالى ر كان الفراع من تصنيفه في الكرة

الثانية يوم الا ثنا في انتا سرجمادى الاولى سنة عشر و سبعمائة •

Written in good Naskh Dated A H 792

Scribe قاسم بن محمد بن مسلم المالكي

No 328

foll 147 lines 35 size 12 × 7 9¼ × 5¼

المنتقى

AL MUNTAQÂ

An abridgment by the author himself of Ahkam al Kubra a larger work in five volumes on a collection of traditions which are the sources of the ordinances of jurisprudence The arrangement and divisions followed in the present abridgment are the same as in the works of jurisprudence

Author Abu l Barakat Majdaddin Abdassalam bin Abdallah bin Taimiyah ابوالبركات مجدالدين عبدالسلام بن عبد الله بن تيمية the grand father of the eminent author Ibn Taimiyah (*d* A H 728 = A D 1328) He is known as an authority on the following branches of Islamic learning Hadis Jurisprudence and Grammar He was born in Harran (A H 590 = A D 1194) and studied in his native place under his uncle and some other persons till the end of A H 602 In A H 603 he left Harran for Bagdad and studied there under Khatib Bagdadi (*d* A H 622 = A D 1222) and other distinguished scholars In A H 609 he came back to Harran where he spent his time in further studies Before long he established his reputation in learning and numbers of scholars and traditionists studied under him Many traditionists transmitted Hadis on his authority In A H 651 he started for Mecca to perform the pilgrimage and shortly after his return died in Harran A H 652 = A D 1254 or according to some in A H 653 = A D 1255

For the author s life and works see Tabaqat Ibn Rajab vol ii fol 151 Brock vol i p 394

Beginning —

قال السيخ الامام العالم الورع الحافظ ابو البركات عبد السلام بن عبد الله . ... . الحمد لله الذى لم يتخذ ولدا ولم يكن له شريك الخ *

The author, in the preface, says that he collected the Hadîs in the present work (omitting the Isnâd) from the Musnad of Imâm Ahmad bin Hanbal and from the six canonical collections of traditions

Written in fair Naskh Dated, San'â (in Yaman), A H 1112
Scribe محمد بن صالح بن يوسف

No 329

foll 266, lines 26, size 12 × 6, 8 × 3½

THE SAME

Another copy of the preceding work, written in bold Naskh, dated A H 1274, beginning and ending like the above

A note on the margin of fol 366 says that the MS came into the possession of one 'Abdalâzîz in Mecca, A H 1292

No 330.

foll 377, lines 32, size 12½ × 8½, 9½ × 5½

نيل الاوطار

NAIL AL AUTÂR.

A well known and useful commentary on the preceding work in four volumes, by Muhammad bin Alî bin Muhammad Ash Shawkânî محمد بن على بن محمد السوكانى, a famous traditionist and scholar of San'â (in Yaman), who was born in A H 1177 = A D 1763 He studied various branches of learning, but was best known as an authority on tradition, jurisprudence and theology More than half of his compositions, which exceed 30 in number, are on the above-mentioned subjects He worked as a professor of Hadîs and jurisprudence as well as being Chief Justice of San'â He died in A H 1250 = A D 1834 See for his life Ithâf p 409 The author of Ithâf

claims that he was the first to bring a MS copy of Shawkani's Nail al Autar into India and to introduce it to Indian scholars and traditionists

VOLUME I

Beginning —

احمدك يا من سرح صدر يا اتح •

The present volume ends with the commentary on the chapter السجد لسجود السهو بعد السلام

Written in fair Naskh Dated 2nd Muharram A H 1240

A note at the end tells us that in A H 1269 the present MS was studied by one Ali bin Ahmad under Ahmad bin Muhammad the commentator's son

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No 331

foll 258 lines 32 size 12¼ × 8¼ 9¼ × 5¼

VOLUME II

Beginning with the commentary on the chapter ابواب صلوة الجماعة باب ما جا فی باب وجوبها and ending with the chapter والحث عليها العرس و العشرة

Written in fair Naskh Dated A H 1240

A note on the title page which runs thus الحمد لله استنسخ لنفسه و لمن شا من بعد المفتقر الى رحمة ربه القدير حسين بن احمد بن محمد الحرازي tells us that one Husain bin Ahmad transcribed the present copy for his own use As the handwriting of the first and second volumes is identical we have reason to hold that the scribe of both volumes is the same Husain bin Ahmad

No 332

foll 188 lines 35 size 12¼ × 8¼ 9¼ × 5¼

VOLUME III

Beginning with the commentary on the chapter ما جا فی بیع النجاسة one of the chapters of كتاب البيوع and ending with the chapter العاقلة و ما تحمله

Written in Naskh Dated A H 1228

Scribe حسين بن احمد الرفاعى

A note, written by the scribe at the end, gives us to understand that in A H 1228 he studied the present work from this very copy in the month of Ramadân under the author This note is verified by the author, thus —

صحيح ذلك كتبه مؤلفه عفى الله عنه

A note on the title-page, written by the scribe of the two first volumes, tells us that in A H 1244 he purchased the present copy of the third volume from Husain bin Ahmad al Rifa î, the scribe and owner of the same

صار فى ملك الفقير الى رحمة الله حسين بن احمد الخرازى وفقه الله

و فتح عليه فى شهر جمادى سنة ١٢٤٤ و كان شراه من مالكه بواسطة الفقير

عبد الله دلال الكتب *

No 333

foll 217, lines 35, size 12 × 8, 9½ × 5

Volume IV

Beginning with the commentary on the chapter ما جاء فى رجم الزانى, a chapter from كتاب الحدود, and ending with the chapter ذم من حلف فيل ان يستحلف the last chapter of the work

Written in Naskh Dated, A H 1228

Scribe حسين بن احمد الرفاعى

A note is found on the title-page stating that the present copy came into the possession of Husain bin Ahmad al Kharrâzî in A H 1244

Husain bin Ahmad al Kharrâzî, as stated in the note at the end of the second volume, transcribed the first two volumes of the work for his own use in A H 1240 and later on, in A H 1244, he purchased the last two volumes (see notes at the end of volumes III and IV) Thus he succeeded in obtaining the complete work

The entire work was printed in eight volumes in Egypt, A H 1297

No 334

foll 360 lines 34–35 size 12½ × 8½ 12 × 6½

THE SAME

Another incomplete copy of the same corresponding with the first volume of the above

Dated A H 1244

No 335

foll 145 lines 9 size 7 × 5 5½ × 4

الالمام با حاديث الاحكام

AL ILMÂM BI AHADÎS AL AHKÂM

An old copy of an abridgment by the author of his larger work known as Imam fi Ahadis al Ahkam a big work on a collection of Hadis which are the sources of the ordinances of jurisprudence in 20 volumes

Author Muhammad bin Ali bin Wahab محمد بن على بن وهب commonly known as Ibn Daqiq al Id born in A H 625 = A D 1228 He was formerly a follower of the Maliki school but something turned his mind from that school and made him a follower of the Shafi i school In A H 695 after serving as a professor of Maliki and Shafi i jurisprudence in certain institutions in Egypt he was appointed Qadi of the same place and continued to serve as Qadi till his death in A H 702 = A D 1302 He is commonly accepted as an authority by jurists and traditionists

For the author s life see Ad Durar al Kaminah vol ii fol 399 Raf a al Isr fol 204 Huffaz vol iv p 273 Brock vol ii p 263

Beginning —

قال الشيخ الامام العالم الحافظ المحدث تقى الدين ابو الفتح محمد
بن الشيخ الامام مجد الدين ابى الحسن على بن وهب بن مطيع
القشيرى صى الله عنه الشهير بابن دقيق العيد الحمد لله مقول
الشرائع و الاحكام ، مفصل الحلال و الحرام ، وبعد فهذا كتاب الالمام
باحاديث الاحكام و شرطى فيه ان لا اورد الا حديث من ثقة امام من مزكى
رواة الاخبار و كان صحيحا على طريقة اهل الحديث الحفاظ الخ *

The work is rare, only one copy is noticed in Kupr, p 250

Written in good Naskh, twenty-three years after the author's death, in A H 725

Scribe عبد الله المستعمر

A note on the title-page says that the following verses, composed by 'Abdal'azîz bin 'Abdal'azîm al Mâlikî in praise of the author and his works, which were contained in the autograph copy, are also quoted here on the title-page of the present copy —

سوجد على طرر نسخة من الالمام بخط مؤلفه الامام الحافظ تقى الدين . لعبد العزيز بن عبد العظيم بن عبد الوهاب المالكى *

جوزيت بالحسنى من الاسلام

يا واضع الالمام فى الاحكام

لخصت فيه فوائد السنن التى

هى عمدة الفتى لكل امام

تبنى فيه على الصحيح و اهله

و يسرت مطويا من الاوهام

جعلته كنزا لكل مدرس

و اعادة لاوعادة الاعلام

داويت ادواء الخلاف وما لها

بالناس المام مع الالمام

No 336.

foll 195, lines 19 size $7\frac{1}{2} \times 5\frac{1}{2}$, $5\frac{1}{3} \times 3\frac{1}{2}$

THE SAME

Another copy of the preceding work, beginning and ending like the above Fol 1 is supplied in a later hand

Written in fair Naskh Dated, A H 861

Scribe ابراهيم بن احمد

No 337

foll 71 lines 25 size 9¾ × 5¼ 8 × 5

المحرر في الحديث

AL MUHARRAR FÎ AL HADÎS

A very rare work on a collection of Hadîs without Isnâd dealing with points relating to jurisprudence The traditions in the present work are collected from the six canonical collections of traditions and from the following works Musnad of Imam Ahmad bin Hanbal (*d* A H 241 = A D 855) Kitâb al Anwâ by Ibn Hayyan (*d* A H 354 = A D 965) Mustadrak by Hâkim (*d* A H 405 = A D 1014) The arrangement and division of the present work are the same as in the works on jurisprudence The author occasionally remarks upon the genuineness of a Hadîs

Author Muhammad bin Ahmad bin Abdalhâdi bin Abdalhamid bin Abdalhâdi محمد بن احمد بن عبد الهادي بن عبد الحميد بن عبد الهادي a follower of the Hanbali school who was known for his special merit in Hanbali jurisprudence as well as in tradition He was born in A H 704 = A D 1304 and studied under many eminent scholars of his age spending the greater portion of his time under the tutorship of Ibn Taimiyah (*d* A H 728 = A D 1328) The famous historian and traditionist Dahabi (*d* A H 740 = A D 1340) and some others speak very highly of his merits and his authority He died in A H 744 = A D 1344 He lived for 40 years during which he completed his studies and worked for a few years as a professor in certain institutions of Damascus He composed 20 works among which تنقيح التحقيق in two volumes and الاحكام الكبرى in eight volumes are specially noted for their usefulness

For the author's life and works see Ad Durar al Kaminah vol ii fol 214 Tabaqat Ibn Rajab fol 269

Beginning —

قال الشيخ الامام ابو عبد الله محمد بن احمد بن عبد الهادي بن

عبد الحميد بن عبد الهادي بن يوسف بن قدامة المقدسي الحمد لله

رب العالمين الصلواة السلام على محمد خاتم النبيين على اله و صحبه

اجمعين اما بعد فهذا مختصر يشتمل على جملة من احاديث المدونة في

الاحكام الشرعية انتخبته من كتب الائمة المشهورين الخ *

Ibn Hajar, in Ad Durar, says that the present work is an abridgment of Ilmâm (see above Nos 336-37) with a few alterations and additions, and gives high praise of its usefulness (و المحرر في الاحكام احتصره من الالمام وحوده حدا الخ)

Neither the work nor the author is mentioned in Brock, or in any other catalogue

Written in fair Naskh Dated, A H 1310

No 338

foll 140, lines 14 size $8\frac{1}{2} \times 9\frac{1}{2}$ $6\frac{1}{2} \times 4$

بلوغ المرام

BULÛG AL MARÂM.

A work on a collection of Hadîs which are the sources of ordinances of jurisprudence The arrangement and divisions of the work are the same as in works of jurisprudence

Author Shihâbaddîn Ahmad bin 'Alî bin Muhammad bin Hajar al 'Asqalânî شهاب الدين احمد بن علی بن محمد بن الحجر العسقلانی (d A H 852 = A D 1449, see Lib Cat, vol v part i, No 159)

Beginning —

الحمد لله علی نعمائه الظاهره و الباطنه قديما و حديثا *

According to the author's statement in the preface, the Hadîs in the present work is taken from the six canonical collections of traditions and from Musnad of Ahmad bin Hanbal

For other copies of the work, see Cairo, vol i, p 127, A S 1038

The work was printed in Lucknow, A H 1253

The following note on the last fol says that one Tâlibalhaqq transmitted the present work from 'Abdalhaqq, a pupil of Shawkânî (d A H 1250 = A D 1834) The chain of Shawkânî's sources for the Hadîs contained in the present work ends with the author

قال العبد الضعيف طالب الحق ارويه عن زبده المحققين و قدوة
المحدثين مولانا عبد الحق المحمدی و هو يرويه عن الامام الهمام فخر الاسلام
قاضی القضاة فی مدينة صنعاء اليمن القاضی محمد الشوكانی و هو يرويه
عن شيخ السيد عبد القادر و هو عن شيخه السيد احمد و هو عن شيخه عبد

اعدبر هو س سنحه ابراهم هو س شحه محمد س ابراهم و هو عن سنحه اسد الطاهر السدل سو عن سنحه دد ا حمى الدنع هو عن سنحه الحفط اسحارى سو س الحافط الغه احمد س على س حجر العسفلادى

Written in fair Nasta liq Dated A H 124(

No 339

foll 2₀8 lines 20 size 11¼ × 7¹ 7¹ × ₅¹

سبل السلام

SUBUL AS SALÂM

A commentary on the preceding work in two volume

VOLUME I

Beginning —

الحمد لله الدى من علىنا بطلوع اموار الخ •

The commentator Muhammad bin I ma il bin Salah al Amir a San ani محمد بن اسمعل بن صلح الامىرالصنعانى a famous Amir of San a (in Yaman) was known for his special merits in tradition jurisprudence theology and Arabic literature He was originally a follower of the Zaidi chool but finding ome defects in the Zaidi theology he became a strict follower of the Sunni ect and tudied Hadis under well known Sunni traditionists such as Muhammad bin Ibrahim (*d* A H 114₎ = A D 1732) Abu l Ha an (*d* A H 1139 = A D 17₂7) Abdallah bin Salim (*d* A H 1134 = A D 1722) and others He composed 11 works on different subjects He died in A H 118₋ = A D 1769 see Ithaf p 401

The date of composition as given by the commentator in the colophon is A H 1162 قال مولفه و كان الفراغ من نسخ هذه سنه اثنين و ستين و مائه و الف

Written in good Naskh Dated A H 1226

No 340

foll 221 lines 29, size $11\frac{1}{4} \times 7\frac{1}{2}$, $7\frac{1}{2} \times 4\frac{1}{2}$

VOLUME II

The second volume of the preceding work, beginning with the commentary on كتاب البيوع, thus —

الحمد لله الذى احل لعباده و بعد وعد اعان الله و له الحمد بتمام الجزء الاول من شرح بلوغ المرام . كتاب البيوع اعلم ان الحكمة فى مشروعية البيع كما قاله المصنف فى فتح البارى الخ *

A note at the end says that the transcription of this volume was completed in A H 1227

A seal at the end, dated A H 1306 of 'Abdallâh of Bûhâr in Bardawân (Bengal) tells us that the MS belonged to the Bûhâr Library (now attached to the Imperial Library, Calcutta)

Written in good Naskh

No 341

foll 93, lines 22 size $8\frac{1}{2} \times 6\frac{1}{2}$, $6\frac{1}{2} \times 4$

الحاشية على بلوغ المرام

AL ḤÂSHÎYAT U 'ALÂ, BULÛG AL MARÂM.

An autograph copy of a gloss on Ibn Hajar's Bulûg al Marâm (see No 338 above), by 'Alî bin Sulaimân bin Yahyâ bin 'Umar على بن سليمان بن يحيى بن عمر, a scholar of Zabid, in Yaman, composed in A H 1234 The date of the composition of the work gives us reason to hold that the author was a scholar of the 13th century A H

Beginning —

الحمد لله الذى وسم لاهل الحديث من الخيرات اوفر زاد اما بعد فيقول الفقير الى الله تعالى على بن سليمان بن يحيى بن عمر الخ *

According to the statement of the author the present gloss is a mere collection of his father's notes on a copy of Bulugh al Maram which was studied by him and by his brother Abdurrahman. He frequently quotes Subul as Salam (Nos 139 40 above) and منحة الوام a rare commentary on Bulugh al Maram

Written in good Naskh Dated A H 1234

No 342

foll 93 lin 9 size 8½ × 6 6

الحبل المتين

AL HABL AL MATÎN

A work consisting of 610 Hadis which are the sources of the ordinances of jurisprudence specially those relating to prayer كتاب الصلاة and its ritual according to the Hanafi school The entire work is divided into 61 Bab and each Bab contains ten Hadis

Author Muhammad bin Muhammad al Khwaja al Hanafi محمد بن محمد الخواجة الحنفي The author and the present work are mentioned in Ithaf p 71 Though no account of him is given there yet the fact that the latest of the various authors whom he quotes in the present work is Abdalhaqq (*d* A H 1052 = A D 1642) suggests that he was a scholar of the 11th century A H The author of Ithaf mentions an Urdu commentary on the present work by Aulad Husain (*d* A H 1253 = A D 1837)

Beginning —

قال المفتقر الى الكريم الاعلى و المتوسل بذيعه حبيبه المصطفى محمد بن محمد خواجه الحنفي اما بعد فهذه حبل متين من احاديث سيد المرسلين *

Written in fair Naskh Not dated apparently 12th century A H

No. 343.

foll 147, lines 16, size 8½ × 6½, 6¼ × 3½

THE SAME

Another copy of the same Written in good Naskh Not dated apparently, 13th century A H

Scribe سعد اعز الدين بن سعد حسن على

WORKS ON COLLECTIONS OF HADÎS FROM GENERALLY QUOTED RELIABLE WORKS

No 344

foll 328, lines 23, size 11 × 7, 7½ × 4½

المصابيح

AL MASÂBÎḤ.

A valuable copy of a useful and popular work on a collection of Hadîs, omitting the Isnâd, from the 'six canonical collections of traditions and from the following three works (i) Musnad ad Dârimî, (ii) Musnad u Shâfi'î, (iii) Muwattâ', divided into 24 Kitâbs, each Kitâb being subdivided into several Bâbs According to the author's plan, the work as arranged comprises Hadîs mainly relating to jurisprudence, theology, Sufism and ethics, also a few relating to other matters

By Abû Muhammad Hasan bin Mas'ûd bin Muhammad al Farrâ' al Bagawî ابو محمد حسن بن مسعود بن الفراء البغوى, commonly

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* Some of the traditionists directed their attention to collecting the Hadîs from generally quoted reliable works, and arranging them in chapters in such a manner as to extend their utility Each chapter consists of a collection of Hadîs connected with the subject-matter of the chapter These compositions afford us ample facility in referring to and utilizing the traditions contained in certain reliable works

called Muhi as Sunnah (محی السنه) The author the date of whose birth is not fixed by his biographers is known for his attainments in several branches of Arabic literature He was recognized as a specialist in the Qur anic branches of tradition and jurisprudence and most of his compositions are on these subjects Amongst others the two following well known scholars and traditionists are repeatedly quoted by the author and are specially mentioned by him as teachers under whom he studied for a considerable period of time —

I Abdalwahid al Malihi a jurist and traditionist of the 5th century A H

II Qadi Husain bin Muhammad (*d* A H 460 = A D 1061)

He died in A H 516 = A D 1122 For his life and works see Mir at al Janan fol 297 Ibn Khallikan vol i p 145 Tabaqat Isnawi fol 75 Tabaqat Ibn Mulaqqin fol 78 Haj Khal vol i p 2/2 Brock vol i p 6

Beginning —

الحمد لله و سلام على عباده الذين اصطفى و الصلوة التامة الدائمة على رسوله المصطفى قال الشيخ الامام الاجل محيى السنة ناصر الحديث ابو محمد الحسين بن مسعود الفراء البغوى احسن الله عاقبة امره اما بعد فهذه الفاظ صدرت عن صدر النبوة الخ *

The Hadis of Bukhari and Muslim are indicated by the word صحاح and the traditions collected from other works are denoted by the word حسان

The work was printed in Bulaq A H 1294

For other copies of the work see Berlin Nos 1280 8 Paris 7?0 Br Mus 1190 Br Mus Suppl 138 9 Loth 148 50 Jeni 281 Cairo vol i p 4?? The title of the work is written in bold and beautiful Naskh the illuminated characters being contained within a golden circle

Written in good Naskh on thick paper Dated monastery of Shaikhuniyah in Egypt A H 786

Scribe محمد بن زين العرب على بن عبد الله

The copy is of special value for it was transcribed by a scholar and was studied by the scribe under a traditionist and bears marginal notes throughout

The autograph marginal note dated A H 792 giving explanations of difficult words and passages the end of which is quoted below is by Muhammad bin Zain al Arab Ali bin Abdallah the

scribe of the present work. The father of the scribe is also known to have composed a gloss on Maṣâbîḥ, a copy of which is noticed in Berlin No. 1289.

The marginal note ends thus:—

وقع الفراغ من تعليق الحواشي على يد احقر عباد الله جرماً و اكثرهم
جهلاً محمد بن زين العرب غفر الله له و لابويه يوم الاربعاء الثالث من شهر
المحرم سنة اثنى و تسعمائة *

Written in fine Naskh, and dated as mentioned above.

It appears from the following autograph *ijâzat* granted by Ibrâhîm at the end, dated A.H. 792, that the scribe, while writing the marginal notes on the present copy in A.H. 792, studied the work from this very copy, which is dated A.H. 786, under the said Ibrâhîm bin Yûsuf, commonly called Ibn al-'Addâs, a scholar and traditionist who died in A.H. 808 = A.D. 1405. See Taq. at-Tabaqât, vol. ix, fol. 102ª.—

الحمد لله الذي حفظ شريعته الرضية اورثه انبيائه و جعلهم على التدبير
في استنباط الحكم المرعية فضله و الائه و الصلوة و السلام الاكملان على
خاتم الرسل محمد صفوة اصفيائه و على آله و أصحابه و احبائه اما بعد فقد
قرأ علي المولى الشيخ الامام العامل جلال الدين محمد ولد الشيخ الامام العلام
حلال المشكلات و كاشف المعضلات رئيس الدين زين العرب علي بن الشيخ
الصالح المتقي المحقق جلال الدين عبد الله الشهير بزين العرب ادام الله
ايامه و كان من العلماء امالة جميع كتاب المصابيح في الاحاديث النبوية
على صاحبها افضل الصلوة و السلام تأليف الشيخ الامام العلامة ناصر السنة
علامة الورى ابي محمد الحسين بن مسعود تغمده الله برضوانه على مسطره
في اوقات المذاكرة قرأة بحث و اتقان و تدبر زاده الله علما و عملا و وفقه
لما يرضيه و بلغه مايؤمله و خصصه بمنه و كرمه في شهور سنة اثنين و تسعين
و سبعمائة *

و كتب ابراهيم بن يوسف بن علي الحنفي الشهير بابن العداس
حامدا و مصليا حسبنا الله و نعم الوكيل *

No 345

foll 3?6 lines 21 size 7½ x 6½ 6 x 2¼

THE SAME

Another copy of the preceding work beginning and ending like the above The headings throughout are written in gold Marginal notes are not frequent

Written in beautiful Naskh Dated A H 771

Scribe عمان الساعر الكاتب

No 346

THE SAME

foll 2?3 lines 33 size 10 x 7½ 7¼ 3

Another copy of the same Written in good Naskh Dated A H 83? Marginal notes written by the scribe are not frequent

Scribe حسن بن محمد بن عمر الكرى

The scribe in the following note on the title page says that the present work contains a collection of Hadis taken from seven works only viz Bukhari Muslim Tirmudi Abu Daud Nasai Ibn Maja and Musnad Ad Darimi

احادىث كتاب المصابىح لى ىحا الكتب السبعة التى جمعها هولاء الائمة ابو عبد الله محمد بن اسماعىل البخارى ابو الحسن مسلم بن الحجاج النىسدى ابو داود سلىمان بن اسعث السجستانى ابو عىسى محمد بن عىسى الترمذى ابو عبد الرحمن احمد بن نسائى ابو محمد عبد الله بن عبد الرحمن السمرقندى الدارمى ابو عبد الله محمد بن برىد بن ماجة القزوىنى *

Shaikh Sadraddin Abu Abdallah Muhammad bin Ibrahim however in his commentary on Masabih points out that the present work besides comprising Hadis taken from the above mentioned works contains Hadis taken from Musnad of Imam Shafii and Muwatta of Imam Malik This commentator after each Hadis notes the name of the work from which it is taken See Haj Khal vol i p 273

No. 347.

The Same

foll 455, lines 15 size 10 × 6½, 6¼ × 4½.

Another copy of the same Written in good Naskh Dated, A H 881

Scribe حلال الدين بن عماد الدين

No. 348.

foll 522 lines 27, size 10½ × 10½, 5½ × 3½

المفاتيح

AL MAFÂTÎḤ.

A commentary on Masâbîh, by Abû Mazharaddîn al Hasan bin Mahmûd bin Hasan az Zaidânî ابو مظهر الدين الحسن بن محمود بن الحسن الزيدانى

According to Brock, vol 1, p 364, Berlin, No 1290 Cairo, vol 1, p 427, the commentator is a scholar of the 9th century A H but, in the following passage on fol 221, the commentator says that he completed the commentary on the portion of 'Ibâdât (عبادات) in A H 657, which clearly indicates that he was a scholar of the 7th century A H

تم شرح عبادات كتاب المصابيح فى التاسع من شهر رمضان سنة سبع و خمسين و ستمائة بتوفيق الله الكريم و صلى الله على سيدنا محمد و صحبه اجمعين ✱

Beginning —

الحمد لله ملأ السموات و الارض . . اما بعد فقد الح زمرة خلانى و ثلة خلصائى ان اشرح لهم كتاب المصابيح تأليف و تصنيف الامام الهمام و ولى الانعام على اهل الاسلام ركن الشريعة محيى السنة ابى محمد الحسين بن مسعود الفراء جزاه الله من الاسلام و المسلمين خير الجزاء و سميته بكتاب المفاتيح فى شرح المصابيح ✱

For other copies of the work see Raghib p 325 Berlin No 1290 Cairo vol i p 427

Written in good Naskh Dated A H 967 Foll 1–275 are supplied in a later hand not dated apparently 11th century A H

The commentator after compiling the present commentary composed a تتمة (appendix) to the commentary of which the last folio only is found on fol 522 A complete copy of the appendix is noticed in Berlin No 1290

No 349

foll 641 lines 17 size 11 × 7¼ 7 × 4½

مشكوة المصابيح

MISHKÂT AL MASÂBÎH

A most popular and useful revised and enlarged edition of Baghawi's Masabih (Nos 344–347 above) by Waliaddin Abu Abdallah Muhammad bin Abdallah al Khatib at Tabrizi ولى الدين ابو عبد الله محمد بن عبد الله الخطيب التبريزى a well known traditionist of the 8th century A H who was a pupil of Tibi (*d* A H 743 = A D 1342) The dates of the birth and death of this author are not fixed by his biographers The author himself in the colophon of another composition of his Al Ikmal (a work on biographical notices of the traditionists mentioned in Mishkat see Hand list No 2399) which runs thus — وقع منه يوم الجمعة من عشرين رجب سنة اربعين وسبعمائة و انا اضعف العباد الراجى عفو الله وغفرانه محمد بن عبد الله الخطيب *sic* خدمة سيدى و مولاى و سلطان المفسرين امام المحققين شرف الملة و الدين حجة الله على المسلمين الحسين بن عبد الله بن محمد الطيبى متعنا الله به ثم عرضته اليه كما عرضت المشكوة فاستحسنه كما استحسنها الخ , gives us to understand that he completed Ikmal in A H 740 and submitted it to his teacher Tibi who commended it as he had commended Mishkat before

The above fact gives us reason to believe that the author was alive in A H 740 = A D 1340

Tibi in the preface to the commentary composed by him on his pupil's present work Mishkat says that Waliaddin compiled Mishkat at his direction as appears from the following quotations from that commentary (No 354 below) —

ود استرف الاح وى الدين . ولى الدين محمد ں عدد الله
الخطب . فاتعق رائدا على تكملة المصابح و تهديبه مما قصر
ومما اسرف الله مں حمعه ودل و سعى و اسعرع طاقته رمں مدد *

Beginning —

الحمد لله دحمده و دستعده و دستعفره و دعود دالله من شرور ادعسدا
و سئات اعمالدا مں يهده الله ولا مضل له و مں يضلله ولا هادى له الح *

The present work, besides comprising Hadîs from the works noted in Masâbîh, contains additional Hadîs from Sunan of Baihaqî (d A H 458 = A D 1066) Sunan of Dâraqutnî (d A H 355 = A D 995), and Ibn Ruzain (d A H 535 = A D 1145) Many additional books and chapters were also included in the present work The following colophon of the work gives the date of composition as A H 737

قال مؤلف هدا الكتاب رحمه الله وقع الفراع مں حمع الاحاديث
المدويه آحر يوم الجمعه مں سلخ رمضان عدد رويه الهلال شوال سده سبع
و ثلاثين و سبعمائة *

Mishkât, on account of its usefulness and popularity, is one of the standard books taught in almost all Sunnî Madrasahs up to the present day, and it has been copiously annotated For various commentaries on the work, see Hâj Khal, vol i, p 272, Brock, vol i, p 364 For other copies of the work, see Berlin, No 1292, Loth, 158, Paris, 571, Cairo, vol i, p 309 It has been repeatedly printed and lithographed An English translation of the work by Captain Matthews was published in Calcutta in A D 1809-10

Written in good Naskh Dated Mecca, A H 968

The name of the scribe is hopelessly obliterated

No 350

foll 395, lines 23, size $9\frac{1}{2} \times 7$, $7 \times 4\frac{1}{2}$

The Same

Another copy of the same Written in ordinary Naskh

Marginal notes are few

Dated A H 981

Scribe عبد اللطيف بن علاء شمس الدين

No 351

fol 296 lines 18 size 10 × 7 3[1] × 4[1]

THE SAME

A slightly defective copy of the same work with the same ending as the above but beginning abruptly thus (which corresponds to fol 4 of the preceding copy) —

و ان محمدا رسول الله يقيموا الصلوة ويوتوا الزكوة فاذا فعلوا ذلك عصموا مني دماءهم و اموالهم الخ •

Written in good Naskh Not dated apparently 9th century A H

Scribe حافظ محمد بن حوس محمد خليل بن ميا ک شاه السمر قندی

The present MS was presented to the Bankipore Oriental Public Library by Maulavi Abdalmajid of Patna in 1914

No 352

foll 369 lines 23 size 11[1] × 7[1] 7[1] × 4

THE SAME

Another copy of the same Written in Nasta liq Not dated apparently 12th century A H The date of the transcription is obliterated

Scribe بدر محمد

The MS was presented to the Bankipore Oriental Public Library by Khurshaid Nawwab son of Nawwab Wilayat Ali Khan of Patna Bears the seals of both the Nawwabs

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No 353

foll 247 lines 15 size 11 × 8 7¼ × 4

THE SAME

Another copy of the above work Written in ordinary Nasta liq Dated A H 1243

Foll 246–47 bear an autograph sanad granted by Maulavi Muhammad Ishaq ad Dihlawi († A H 1262 = A D 1846 see Lib Cat vol i part i p 159) to one of his pupils Maulavi Sayyid Imdad Ali The sanad runs thus —

الحمد لله رب العالمين و الصلوة و السلام على رسوله محمد و آله
و صحبه اجمعين اما بعد فيقول العبد الضعيف محمد اسحق انى قرأت
كتب الاحاديث على الشيخ عبد العزيز المحدث الدهلوى و حصل لى
منه الاجازة فقال اجازنا لهذه الكتب المذكورة شيخى و استادى و والدى
الشيخ ولى الله المحدث الدهلوى عن الشيخ عبد الرحيم الدهلوى . . .
. . . . و اما المشكوة فقال الشيخ ابو طاهر عن ابيه
الشيخ ابراهيم المدنى عن الشيخ احمد القشاشى عن الشيخ احمد بن عبد
القدوس الشناوي عن السيد غضنفر محمد سعيد عن السيد نسيم الدين
ميرك شاه البخارى عن والده سيد جمال الدين عطاء الله عن عمه سيد
اصيل الدين عبد الله عن الشيخ عبد الرحيم عن الشيخ امام الدين بن مبارك
شاه عن مؤلف الكتاب ولى الدين محمد بن عبد الله الخطيب التبريزى
وقد قرأ على و سمع من الاحاديث المذكورة فى الكتب الموقوفة السيد
مولوي امداد على فعليه ان يشغل بتعليم هذه الكتب *
كاتب هذه السطور محمد اسحق عفى الله عنى

No. 354

foll 302, lines 29, size $11\frac{1}{2} \times 8\frac{1}{2}$, $8\frac{1}{2} \times 5\frac{1}{2}$

الكاشف عن حقائق السنة

AL KÂSHIF 'AN ḤAQÂ'IQ AS SUNNAH.

A commentary by the author's teacher, Husain on Walîaddîn's Mishkât (Nos 349–353 above), contains critical notes dealing with the philology of words, and gives explanations of difficult passages Suyûtî in Bugyah and Amîn in Tâj at Tabaqât call the commentator Hasan Brock, vol 1, p 364, calls him Husain and again in vol 1, p 363, Hasan, while Ibn Hajar in Ad Durar, vol 1, fol 387, also calls him Husain Walîaddîn, in the colophon of Ikmâl (see No 349 above), spells his teacher's name Husain, and the present

commentator in the colophon of his glos on Kashshaf (see Hand list No 73) refers to him as Husain bin Muhammad bin Abdallah at Tibi حسن بن محمد بن عبد الله الطيبى (Procl reads Tayyibi while Suyuti reads Tibi)

Tibi was a scholar and author of fame reckoned as a specialist in the Quranic branches philology and tradition Ibn Hajar in Ad Durar speaks of him as an Imam in these subjects He was a rich man and spent a large portion of his wealth on the maintenance of scholars and students and was always surrounded by them His lectures on the above subjects were attended by a large number of scholars He devoted the latter portion of his life to teaching the Quran and Bukhari He died in A H 743 = A D 1343

The entire commentary is in two volumes

VOLUME I

Beginning —

الحمد لله سند اركان الدين الحنيف بعوائد ايات كتابه المبين *

After a Muqaddimah dealing with explanations of the terms used in the science of Hadis the commentary begins on fol 1b thus —

القول فى شرح خطبة الكتاب قوله الحمد هو الثناء على الجميل الاختيارى *

For other copies of the work see Berlin No 1293 Paris 712 Br Mus 1996 Loth 137 Ragib 221 Jeni 245

Written in good Nastaliq fol 1 is written in Naskh

Dated A H 955

No 355

fol 344 lines 29 size $11^1 \times 8^1$ $8^1 \times 5^1$

VOLUME II

A continuation of the preceding volume beginning with كتاب البيوع thus قال الا هرى قول العرب بعت بمعنى ما كنت ملكته الخ

Both the volumes are written in the same hand with the exception of foll 90-101 of this volume which are supplied in a later hand

No 356

foll 369, lines 25 size 9½ × 6½, 7 × 3½

حاشية المشكوة

ḤÂSHÎYAT AL MISHKÂT.

A rare theological and philological gloss on Mishkât by 'Alî bin Muhammad bin 'Alî علي بن محمد بن علي, commonly called As Sayyid Ash Sharîf, a well-known Arabic and Persian scholar whose reputation stands high in philology, theology and logic Most of his compositions are on the subjects mentioned above He was born in Tâju (a village in Astrabâd), where he was brought up and studied for some time In the beginning of A H 766 he started for Harât, where he presented himself before Qutbaddin (*d* A H 766 = A D 1366), the well-known professor of logic, and tried to study Sharh al Matâli' (a composition of Qutbaddîn on logic) under him But Qutbaddîn, on account of his old age (120 years) did not comply with Sayyid Sharîf's request and directed him to see his pupil, Mubârak Shâh a professor of logic in Egypt However he spent a few years in Harât studying under some other persons Later on, he proceeded to Kirmân, with the hope of seeing Jamâladdîn Aqsarâ'î, the well-known scholar and author of Sharh al Îdâh (see Hand-list, No 1651), but Aqsarâ'î died in A H 770 before the author's arrival in Kirmân This sad event was a serious check to his higher studies, but fortunately he met with Shamsaddîn Muhammad al Fanârî (*d* A H 834 = A D 1334), a student in Kirmân, who encouraged him to go to Egypt Together they left for Egypt where they studied jurisprudence under Akmaladdîn Muhammad bin Mahmûd (*d* A H 786 = A D 1386) Shortly afterwards, Sayyid Sharîf studied Qutbaddîn's two works, Sharh al Matâli' and Sharh ash Shamsîyah, and the Sharh al Mawâqif of Qâdî Adud (*d* A H 756 = A D 1356) under Mubârak Shâh In A H 776 he left Egypt for Constantinople, where he studied certain works on science

In A H 779 he gained access to Shâh Shûjâ (A H 795–786 = A D 1359–1386), then encamped in Qasrizard, who took him to Shîrâz, and appointed him a professor of Dâr ash Shifâ There he served for ten years continuously In A H 789, when Tîmûr captured Shîrâz, he appointed Sayyid as a professor in the Samarqand Madrasah There was a favourite scholar of Tîmûr's in Samarqand, called Sa'daddîn at Taftâzânî, who was famed for his great learning Sayyid, noticing the favour shown by the Court to Sa d, tried to get

more frequent access to the king. Naturally jealousy and rivalry arose between the two scholars and frequent academical disputes took place. It so happened that once a grand Majlis was convened by Timur to hear them discuss احتمال استعارة تبعية و تمثيلية a point relating to rhetoric which was one of points of dispute between the two scholars and Nu'maddin with the consent of both parties was appointed arbiter. The Majlis was attended by a large number of scholars, chiefs and nobles. After a long debate on the subject Na'maddin gave his judgment in favour of Sayyid. It is said that this decision was a great blow to Sa'd from which he never recovered, dying shortly afterwards in A H 791 = A D 1391. Sayyid gained great fame and was received with much regard and honour by the king Timur in his Tuzuk p 52 mentions the author as one of the best scholars of his time thus میر سید شریف که از محققان علماء زمانه بود and quotes a letter of Sayyid containing a declaration made by him and supported by other Ulama for giving him (Timur) the title of مجدد دین ما (the reformer of Islam in the 8th century A H). After Timur's death in A H 807 Sayyid again proceeded to Shiraz where he died in A H 816 = A D 1413 leaving behind him more than 50 Arabic and Persian works on different subject.

For the author's life and works see Bughya fol 282a Al Qabs al Hawi fol 151 Tabaqat al Ahnaf fol 376 Taj at Tabaqat part ix fol 109 Hada'iq al Hanafiyyah p 310 Berlin No 185 Brock vol ii p 216

Beginning —

و ملك المعانی باكرم مواد الحمد لله مطلع ثنائی حمد الله و نعمة

و ابدع حمد من اودع حامد و اعرفهم بالمحمود الخ ‎•

Only one copy of the work is mentioned in Cairo vol i p 332

Written in good Naskh. Not dated, apparently the 11th century A H

Scribe شیخ محمود ولد شیخ جمال ساكن اناوة

No 357.

foll 256, lines 47, size $13\frac{1}{2} \times 8\frac{1}{2}$, $10 \times 6\frac{1}{2}$

مرقاة المفاتيح

MIRQÂT AL MAFÂTÎḤ.

A very popular and extensive commentary on Mishkât, by 'Alî bin Sultân Muhammad al Qârî al Hanafî على بن سلطان محمد القاري الحنفى, who died in A H 1014 = A D 1605 (see Lib Cat, vol v, part 1, No 237) The entire work is in four volumes

VOLUME I

Beginning —

الحمد لله الذي فتح قلوب العلماء بمفاتيح الايمان و شرح صدور العرفاء بمصابيح الايقان . . . . اما بعد فيقول افقر عباد الله الغنى على بن سلطان محمد القارى الهروي الخ

'Alî Qârî, in the preface, says that he studied the text in Mecca under Shaikh 'Alî Muttaqî (*d* A H 975 = A D 1664) and some others, and that he noticed that almost all the commentators on Mishkât were scholars of the Shâfi'î school, and that no Hanafî scholar up to date had come forward to write a commentary on it Hence 'Alî Qârî was the first Hanafî to write a commentary on this work

The present volume ends with the commentary on كتاب اسماء الله تعالى

Written in good Naskh Not dated, apparently 12th century A H

Scribe اسماعيل افندى

No 358

foll 383, lines 29, size $8\frac{1}{2} \times 6\frac{1}{2}$, $6\frac{1}{2} \times 4$

VOLUME II

A continuation of the preceding, beginning thus المالك و هو المتعالي عن صفات الخلق and ending with كتاب الجهاد

Written in good Naskh Dated, A H 1145

Scribe حافظ مصطفى بن الحاج محمد

No 359

foll 456 lines 29 size 9½ × 6 6½ × 3½

VOLUME III

A continuation of the above volume beginning with the commentary on كتاب الجنائز and ending with the chapter حفظ اللسان عن الغيبة و الشتم

Written in good Naskh Not dated apparently 12th century A H

No 360

foll 431 lines 28 size 12½ × 8 9½ × 5

VOLUME IV

A continuation of the above beginning thus باب الوعد الحمد يستعمل فى الخير و الشر يقال وعده خيرا الخ and ending with a commentary on the last chapter

Foll 1–323 written in Nasta liq foll 323 431 in Naskh Dated A H 1148

Scribe يونس محمد بن الحاج

The entire work was printed in Cairo in A H 1309 in five volumes

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No 361

foll 592 lines 23 size 10 × 6½ 8 × 4½

لمعات التنقيح

LAMA'ÂT AT TANQÎH

A very rare useful and valuable commentary on Mishkat in two volumes by Abdalhaqq bin Saifaddin bin Sa d Ad Dihlawi عبد الحق بن سيف الدين بن سعد الدهلوى, a well known Indian Arabic and Persian scholar historian traditionist and Sufi who composed a number of works in the Arabic and Persian languages on different subjects He died in A H 1052 = A D 1642 see Sabhat al Marjan fol 120 Rieu Persian Catalogue vol i p 14 Lib Cat vol vi No 490

VOLUME I

Beginning —

سبحانك لا علم لنا الا ما علمتنا انك انت العزيز الحكيم رب اتمم
لنا نورنا و اغفرلنا الخ *

It is stated in the preface that the author studied Mishkât and the six canonical collections of traditions under Shaikh 'Abdal Wahhâb (d A H 1001 = A D 1592), and received the sanad for narrating Hadîs from the above mentioned Shaikh The commentator gives us to understand that when he had nearly finished the first half of his Persian commentary on Mishkât, it occurred to him to undertake an Arabic commentary on the same Hence he began to write an Arabic commentary on the 17th of Dû al Hijjah, 1019, and completed it in Delhi on the 24th Rajab, A H 1025 A period of five years and some months elapsed between the commencement and completion of the present commentary, regarding which period 'Abdalhaqq in the following colophon explains that for more than two years he was obliged to give up the work entirely, and that in the remaining period he composed the following works in addition to the present commentary —

I More than half of the Persian commentary
II A commentary on Futûh al Gaib
III A few treatises on different subjects

The colophon runs thus —

قال المؤلف الفقير الى الله القوى الغنى البارى عبد الحق بن
سيف الدين الدهلوى البخارى القادرى الحنفى رحمهم الله على اسلافه
و بارك الله فى اخلافه تم تسويد هذا الشرح يوم الاربعاء الرابع و العشرون
من شهر ربيع الاول سنة الف و خمس و عشرين من هجرة سيد المرسلين
و خاتم النبيين صلى الله عليه و على آله و اصحابه و اتباعه اجمعين و كان
ابتداؤه فى الثالث عشر من ذى الحجة سنة الف و تسعة عشر و وقع
مشاغل فى البين تبلغ مجموعه اكثر من سنتين و قد اتمم معه فى هذه
المدة من الشرح الفارسى على اكثر من نصف المشكوة و شرح فتوح
الغيب فى جزءٍ كبير كبيرٍ و رسائل اخر ما يشتمل سنة كاملة و قد ختم
فى الخانقاه القادرية بلدة دهلى *

Written in good Naskh

No 362

foll 20 lines 23 size 10×6^1 8×4^1

VOLUME II

A continuation of the above work beginning with باب السح and ending with the commentary on the last Hadis of Mishkât. No other copy of the present Arabic commentary is known to us but it is mentioned together with a copy of the Persian commentary by the same author in Br Mus Suppl No 141. The latter commentary was printed in Calcutta A H 1251-9.

Both the volumes are written in the same hand. Not dated apparently 12th century A H.

No 363

foll 485 lines 25 size 10×6^1 $8^1 \times 4^1$

نجوم المسكوة

NUJÛM AL MISHKÂT

A commentary on Mishkat dealing with the explanation of difficult words and passages and of points relating to theology and jurisprudence. The commentator's name does not appear anywhere in the text but the following note on the title page نجوم المسكوة لصدى بن سريف (it is Nujum al Mishkat by Siddiq bin Sharif) and a note at the end which runs thus تم الكتاب المسمى بنجوم المسكوة للعلامة محمد صديق بن سريف (the end of Nujum al Mishkat by Muhammad Siddiq bin Sharif) tell us that the present commentary is by Muhammad Siddiq.

A copy of the work with the author's name therein is noticed in the Rampore Library (see printed list p 121) but the date of the author's death is left blank in the printed list.

The fact that Muhammad Siddiq in the colophon of another of his compositions Sharh az Zawajir (see Hand list No 2637 2) says that he completed the same in A H 1032 (قال المولف تم فى لله الليلا خامس عسر دى القعدة سنه اثنين و ثلاثين بعد الالف) gives us reason to believe that he was a scholar of the 11th century A H.

Beginning —

الحمد لله الذى هدانا ابدا ما كنا لنهتدى به لولا ان هدانا الله و نسهد
ان لا اله الا الله تكفر الاثام و الاجرام ... و ادب ان اسرح

عريب العاطه و ادين حعدانه و اسراره و اطهر احكامه و حكمه و اطلع علي ما رلسعده الاقدام و ما اصلب ده الاقوام و ما دمسكب ده المتدعه علي ادطال السريعه و ما تسبب ده الاناعه لعدم الدين الحدعيه . . و سمنه بجوم المسكوه *

Wiitten in Naskh Not dated, apparently 11th century A H Foll 47 5–485 are supplied in a later hand, not dated, apparently 12th century A H

No 364

foll 245, lines 9, size 10 × 6½, 6 × 3½

مدارج الاخبار

MADÂRIJ AL AKHBÂR.

An incomplete copy of Madârij al Akhbâr, a work on the lines of Masâbîh (No 344 above) with a slight difference noted below, containing a collection of Hadîs taken from the six canonical collections of traditions and a few other works omitting the Isnâd and adding after each Hadîs the abbreviated name of the work from which the tradition is taken The addition of a reference, after a Hadîs, is the point of difference in the arrangement of Masâbîh and the present work The work is divided into 25 Kitâbs, and sub-divided into various Bâbs, and some of the Bâbs are divided into Fasls

Author Shaikh Mubârak bin Arzânî al Ruhtakî al Banârasî سيخ مبارك بن ارزاني الرهتكي البنارسي, an Indian scholar of the 13th century A H

The first three Kitâbs and a portion of the 4th Kitâb are wanting

The work begins abruptly with the 14th chapter of the 4th Kitâb thus —

. منها علامه الحاء واحده و الميم واحده و العاف واحده - م - من صلى علىّ واحده صلى الله عليه عسرا الخ *

There are six lines only of the 14th chapter, after which the 15th chapter of the 4th Kitâb opens thus الباب الخامس عسر في السميه

On fol 19 the 5th Kitab begins thus —

الكتاب الخامس فى الحدائر و هو مسىمل سلى ىمانىه ادواب *

The work ends with a Hadis of the 27th chapter of the 25th Kitab (كتاب الفتن) thus —

م الناد ابو هريرة من اسد امىى لى حبا ناس ىكونون ىعدى ىوب احدهم لو أبى باهله ماله *

Written in Naskh Dated Jawanpore A H 1252

Scribe محمد طالع الفا رى بسنا و الفلواروى السارى وطنا

The scribe in the following note dated A H 1252 tells us that the work before its arrangement was called Mashariq al Anwar but after being arranged it was named Madarij al Akhbar

قد ىمىب هذه النسخة السريفة من احاديث النبى المصطفى على الله عليه و سلم المسمى ىمدا ح الاخبار كان اسمة قبل الىرىيب مسارق الانوا و العما سىع الاسلام و المسلمىن سىخ مىاك بن ا رانى الرهىكى الىفارسى قدس الله اسرارة النح حىمىب سىة ١٢٥٢ *

COLLECTION OF HADÎS FROM CERTAIN RELIABLE WORKS ARRANGED IN A SPECIAL ORDER.*

No 365

foll 499 lines 9, size 11 × 9, 7 × 4½

مشارق الانوار

MASHÂRIQ AL ANWÂR.†

A work containing a collection of 2,246 genuine Hadîs taken from the author's two works, Misbâh ad Dujâ and Ash Shams al Munîr, and from Ash Shihâb by Qudâ'î (*d* A H 454 = A D 1064), and from An Najm by Iqlîsî (*d* A H 550 = A D 1155) Each tradition is accompanied by a reference to Bukhârî and Muslim, and the work is divided into 12 Bâbs sub divided into various Fasls Each Fasl comprises a group of traditions beginning with a word belonging to one of the 100 grammatical regents (مائة عامل) Thus the whole work consists of the 100 grammatical regents and the Hadîs beginning with them Dr Rieu, in Br Mus Suppl No 145 paying no attention to the arrangement of the present work, remarks that the work is arranged in alphabetical order Dr Hidâyot Husain, basing his opinion entirely on Dr Rieu's remarks, holds that the work is arranged in alphebetical order See Bûhâr Lib Cat, vol ii, p 30, recently published

Author Hasan bin Muhammad bin Hasan bin Haider bin Alî bin Ismâ'îl al Hanafî al 'Umarî حسن بن محمد بن حسن بن حيدر بن علی بن اسمعیل الصغانی العمری commonly called Radîaddin (رضی الدین) He was born in Lahore (India), A H 577 = A D 1181 In his childhood he was taken away by his father to Gazna, where he completed

* According to this arrangement, which seems to have been observed by very few authors, all Hadîs beginning with a word belonging to one of the 100 grammatical regents are grouped under each regent, thus affording facility to a scholar in finding the Hadîs and identifying it from the first word of the Hadîs

† Though the present work is a collection of Hadîs from the four works referred to in Mashâriq yet, as a matter of fact, it is indirectly a collection of 2,246 Hadîs from Bukharî and Muslim

his studies under his father and other persons He soon succeeded in establishing his reputation as a specialist in tradition and philology In A H 615 he came to Bagdad where he spent his time as a teacher and author During his stay in Bagdad for about 17 years he obtained access to the Caliph Nasir billah (A H 575-622 = A D 1179-1220) and became a favourite scholar of his court In A H 617 the Caliph favoured him with the appointment of Caliph s consul in India where he served for about 17 years The author while holding that responsible post devoted a portion of his time to literary work and gained a good reputation in India as an author and as consul In A H 634 he returned to Bagdad where he permanently settled and devoted the rest of his life to literary work and to delivering lectures on different branches of literature He had a great desire to be buried in Mecca and even expressed his desire in the preface of the present work thus اللهم يا حميدا انبرة لم اذا ساء اسـرة الخ A few hours prior to his death in Bagdad he asked his son to bury him in Mecca After his death in A H 650 = A D 1252 his dead body was taken away to Mecca as desired by him and there he was buried He left more than 25 works nine of which are noticed in Brock vol I p 360

For the author s life see Al Jawahir al Mudiyah fol 886 Bugya by Suyuti foll 179 Tabaqat by Ali Qari fol 116[b] Subhat al Marjan fol 64[b] Brock vol I p 360

Beginning —

الحمد لله محيى الرمم و محرى العلم الخ *

The following abbreviations are used ح for Bukhari م for Muslim ق for both of them

The first Fasl of the first Bab which consists of a group of traditions beginning with the word Man (من) begins thus —

من امن بالله و رسوله و اقام الصلوة و صام رمضان كان حقا على الله

ان يدخله الجنة هاجر في سبيل الله اوجلس في ارضه التي ولد فيها *

For other copies of the work see Br Mus Suppl No 145 Paris 737 Alger 476 Jeni 280-4 Cairo vol I p 420 Berlin No 1322 The work with an Urdu translation was lithographed in Lucknow in A H 1319

Written in good Naskh Not dated apparently 8th century A H

No. 366.

foll 369, lines 25, size 10 × 6, 7 × 3½

تحفة الابرار

TUHFAT AL ABRÂR.

A commentary on the preceding work, giving grammatical explanations of the difficult words and passages, with explanations of those Hadîs contained in the work which relate to points of theology and jurisprudence, by Akmaladdîn Muhammad bin Muhammad bin Mahmûd al Bâbartî اكمل الدين محمد بن محمد بن محمود البابرتي, a well-known Hanafî scholar, author of a large number of works He was specially known in jurisprudence and in philology He was born in Bâbarta (a town near Bagdâd), A H 710 = A D 1310 and completed his studies in A H 740 At the end of A H 740 he was appointed professor in the monastery of Shaikhûnîyah in Egypt, where he permanently settled He enjoyed a great reputation, as an author and as a professor, till his death in A H 780 = A D 1380, and left behind him a large number of pupils and compositions For his life and works see Ad Durar al Kâminah, vol ii, fol 350, Husn al Muhadarah, Hand-list No 2321 fol 317, Brock vol ii, p 80 The present commentary is in two volumes

Volume I

Beginning abruptly thus —

اما و على اعراف المحد في محل الحال اي مستعلا على اعراف
المحد كذا قيل و يجوز انّ على اعراف في محل النصب بمعولته الخ *

The present volume is an incomplete copy, wanting a few folios at the beginning Hence neither the commentator's name nor the title of the commentary is traceable from the work itself Hâj Khal vol ii, p 268 mentions a commentary by the same author on Mashâriq under the title of Tuhfat al Abrâr The commentator, on fol 64, refers to another composition, At Taqrîr, as his own, thus و قد ذكرنا معناه و احترازه في التقرير شرح اصول فخر الاسلام, and At Taqrîr is admittedly one of the compositions of Akmaladdîn The above facts give us reason to hold that the present commentary (Tuhfat al Abrâr) is by Akmaladdîn For other copies of the work, see Br Mus, 1575, Cairo, vol i, p 335

No 367

foll 362 lines 25 size 11 9 7 × 4½

VOLUME II

Continuation of the preceding volume ending with the commentary on the last Hadis of the 4th Bab

The present volume is also incomplete wanting the comments on the last three Babs of Mashariq

Both the volumes are written in Naskh Not dated but a note at the end dated A H 1177 mentioning that the MSS (vols i and ii) were in the possession of one Aminaddin Muhammad indicates that the MSS were written in or before that date

No 368

foll 138 lines 29 size 11½ × 7½ 8½ × 4½

مبارق الازهار

MABÂRIQ AL AZHÂR

Another commentary on Mashariq by Abdallatif bin Abdalaziz عبد اللطيف بن عبد العزيز commonly called Ibn al Malik (ابن الملك) a scholar and traditionist of the 9th century A H the dates of whose birth and death are not fixed by his biographer

Beginning —

الحمد لله على سدنة الهداية و الاسلام ...طية الدراية الاسلام

بعد ... يقول عبد اللطيف بن عبد العزيز المعروف بابن الملك

سميته مبارق الازهار في شرح مشارق الانوار الخ *

For other copies of the work see Brock vol i p 361 Berlin Nos 1323-24 Wien 1501 Paris 758-9

Written in good Naskh Dated A H 1061

Scribe حسن بن عبد الغفار

No 369

foll 427, lines 11, size 10 × 6 7 × 3¾

بوارق الانوار

BAWÂRIQ AL ANWÂR.

A very rare abridgment of Mas͟hâriq al Anwâr

By Hâmid bin Muhammad bin Ishâq حامد بن محمد بن اسحاق

Both author and work are unknown The following author's colophon, containing the words قد وقع الفراغ من تباض كتاب بوارق الانوار سنه ١٠٢٢ (the completion of the draft of Bawâriq took place in A H 1022), indicate that the author was alive in A H 1022 —

قد وقع الفراغ من تباض كتاب بوارق الانوار من صحاح الاخبار بعون الله الغفار و رسوله المختار و اصحابه الاخيار و آله الابرار سنه ١٠٢٢ *

Beginning —

ان افضل الكلام و احقه فى الابتداء و الاختتام الحمد لله العلام . اما بعد فقال الحقير الراجى الى رحمة الله الخلاق حامد بن محمد بن اسحاق جعله حامدا فى الافاق الخ *

The author says in the preface that, finding difficulties in the arrangement followed in Mas͟hâriq, he has arranged the present abridgment according to the division observed in Buk͟hârî and Muslim indicating however in every case the original division observed in Mas͟hâriq (الكتاب الاول فى الباب) The division observed in Mas͟hâriq is indicated thus —

. الباب فيها اوله ان ـ إنَّ اللهَ لا ينظر الى صوركم الخ *

The entire work is divided into 157 Kitâbs, each sub-divided into several Bâbs

Written in good Nask͟h Dated A H 1022

WORKS ON HADIS ON MISCELLANEOUS SUBJECTS *

No 370

foll 130 lines 24 size 8¼ × 6¼ 6¼ × 5¹

الادب المفرد

AL ADAB AL MUFRAD

A very useful work on Hadis dealing with ethics describing the 490 principal moral precepts which Muhammadans are directed by the Prophet to observe divided into 490 Babs

By Muhammad bin Isma il al Bukhari محمد بن اسمعيل البخاري (d A H 256 = A D 870 see Lib Cat vol v part i p 13)

Beginning —

باب قول الله تعالى و وصينا الانسان بوالديه احسانا حدثنا ابو الوليد قال

حدثنا شعبة سألت النبي صلى الله عليه و سلم اى العمل احب الى

الله تعالى قال الصلوة على وقتها قلت ثم اى قال ثم بر الوالدين الخ *

The work ends with the last chapter thus —

لا يكن بغضك تلفا الخ *

Neither the name of the author nor the title of the work is given anywhere in our copy but the fact that Muhammad bin Abdarrahman as Sakhawi (d A H 902 = A D 1497) in his work Al Jawahir (see Hand list No 1415) on fol 17 quotes the following Hadis from Bukhari s Al Adab al Mufrad وعن ابى سعيد الخدرى رضى الله عنه عن النبى صلى الله عليه و سلم قال خصلتان لا يجتمعان فى مومن البخل و سوء الخلق رواه البخارى فى الادب المفرد which finds place here on fol

* The traditions in these compositions are collected from the different rijal and sources on each particular point in a separate treatise or work The object of having the Hadis concerning each point collected in a separate work is to facilitate reference and thus to extend the utility of Hadis If a collection is made of all the compositions of this nature it will be hardly possible to say that any point even a minor one relating to jurisprudence theology theosophy or ethics is left out

34ᵇ at once gives us reason to believe that the present work is Al Adab al Mufrad by Bukhârî Again, Bukhârî's Adab al Mufrad, without beginning is mentioned in Ithâf, p 7 and the last Hadîs of the work quoted in Ithâf is the same as the last Hadîs in this copy Bukhârî collected the Hadîs in the present work from his own sources

The work is not mentioned in Brock , but a printed copy of it dated Agra A H 1306 is noticed in the Rampûr Library (see Rampûr printed list, p 61)

Written in good Naskh Not dated, apparently 11th century A H

No 371

foll 180 lines 13 size $8\frac{1}{2} \times 4\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{1}{2}$

عمل اليوم و الليلة

ʻAMAL AL YAUM WA AL LAILAH.

A rare work on a collection of Hadîs, dealing with prayers (ادعية) relating to each of 410 acts connected with day and night divided into 410 chapters

By Abû Bakr Ahmad bin Muhammad bin Ishâq as Sunnî ابوبكر احمد بن محمد بن اسحاق السني, a traditionist and a pupil of Nasâ'î (*d* A H 302=A D 915), the author of the 5th canonical collection of traditions (see Lib Cat , vol v, part i, No 215) He died in A H 369 =A D 974 , see Huffâz, vol iii p 151 , Mir'ât al Janân, fol 122 Brock , vol i, p 165 Nasâ'î, the author's Shaikh, is also known to have composed a work on the present subject under the same title , but the present work is regarded as more valuable and useful than Nasâ'î's The present copy begins with the Isnâd, thus —

الشيخ الامام العالم بقية السلف طراز الخلف ملحق الاحفاد فخر الدين

ابو الحسن علی بن احمد بن عبد الواحد بن عبد الرحمن بن اسمعيل بن

منصور السعدی المقدسی قرأة عليه و انا اسمع فی سنة تسع و ثمانين

و ستمائة قيل له اخبرک الامام تاج الدين ابو اليمن زيد بن الحسن الكندي

قرأة عليه و انت تسمع فی سنة اثنين و ستمائة فاقربه قال اخبرنا ابو الحسن

سعد الخير بن محمد بن سهل الانصاری قرأة عليه و انا اسمع فی سنة اربعين

حمسمانه فال احدبد السيح الامام شيح السدوح ابو محمد سد الرحمں بں
احمد بں الحسں الدبی ول احدبا الفاصی ابو بصر محمد بں الحسں
الكسا فال احدبا السيح ابوبكر احمد بں محمد بں اسحاق السعی فال حم
الله دب حفظ اللسان و استعاله بذكر الله *

The above Isnad tell us that Ali bin Ahmad (*d* A H 690 = A D 1291) a prominent traditionist of the 9th century A H and the author of Mashikhat (No 332 above) studied the present work in A H 683 The Isnad of Ali bin Ahmad for narrating the present work commences from Tajaddin al Kindi one of the former's Shaikhs The chain of the sources of Tajaddin ends with the author As our copy is dated A H 1295 it is necessarily a transcription of the copy bearing the above Isnad An incomplete copy of the work is noticed in Berlin No 3505

Written in fair Naskh

No 372

foll 26 lines 17 size $6^1 \times 4\frac{1}{4}$ 5×3^1

كتاب الاسخياء

KITÂB AL ASKHIYÂ'

A very rare treatise on Hadis dealing with the excellence of generosity by Abu l Hasan Ali bin Umar ad Daraqutni ابو الحسن علی بں عمر الدار قطنی (*d* A H 385 = 995 see No 301 above)

Beginning —

بة التوفيق الاستعانة حدثنا على بن سعيد بن الفضل بمصر قال حدثنا
عبد الله بن سليمان نا جعفر بن محمد اله زيان نا خلف بن يحيى القاضي
نا عبدة بن عبد الواحد عن يحيى بن سعيد عن سعيد بن مسيب عن ابي
هريرة رضي الله ان رسول الله صلى الله عليه و سلم قال قال الله عز و جل
انفق انفق عليك الا ية *

This treatise is not mentioned in any catalogue

A note on the title page says that the MS was in the possession of one Muhammad bin Abi l Qasim bin Abdalhamid Al Shafi i

من كتب الفقير الى الله محمد بن ابي القاسم بن عبد الحميد الساهی

Written in good Naskh Not dated, apparently 6th century A H

No 373.

foll 82, lines 27 size $9\frac{1}{2} \times 6\frac{1}{2}$ $7 \times 4\frac{1}{2}$

مسكل الحديث

MUSHKIL AL HADÎS.

This old copy of a useful work, designated on the title-page ' Mushkil al Hadîs ' contains a collection of traditions being the sources according to Mu'tazilah and Mushabbihîn (see for a description of the theories of these two sects, Shahrastanî Harbrucker's translation, vol i, p 89), for their theological theory, which assigns bodily attributes to God Each Hadîs is followed by an explanation supported by the Qur'ân and other Hadîs in refutation of the explanation offered by those two sects

Author Abû Bakr Muhammad bin Hasan bin Fûrak ابوبکر محمد بن حسن بن فورک, an eminent Sunnî follower of 'Ash'arî (*d* A H 324 = A D 936), and a native of Isfahân His reputation in theology, jurisprudence and philology stands very high and he is also known as a traditionist and preacher He spent his life-time as a professor of different branches of learning in 'Irâq and Nîshâpûr subsequently he came to Gazna, where he had many controversies with the scholars of that place It is said that he defeated them in these discussions Unfortunately, on the way to Nîshâpûr, the author died of poison, in A H 406 = A D 1015 His dead body was brought to Nîshâpûr, where it was buried Ibn Mulaqqin, in his Tabqât, fol 29, on the authority of Ibn Hazm (*d* A H 456 = A D 1064), says that Sultân Mahmûd of Gazna misunderstanding the author's declaration that نبنا صلی الله علیه و سلم لیس هو رسول الله الیوم لکنه کان رسول الله (the Prophet is not the messenger of God at present but he was in the past), put him to death He left behind him a large number of pupils, and more than 100 works on different subjects For his life and works see Mir'ât al Janân, fol 244ª · Tabaqât ash Shâfi'îyah by Ibn Shuhba, fol 25ª Brock vol i, p 166

Beginning —

الحمد لله المتفضل بنعمته المستطول بایادیه و بنعمه الذی خص من
شاء بهدایته من غیر حاجة . . . اما بعد فقد وفقت اسعدکم الله

مطلوبكم الى املاء كتاب نذكر فيه ما اسنده من الاحاديث المروية
من رسول الله مما يوهم ظاهرة التشبيه ونذكر ان اهل البدع
نحو المجسمة المعتزلة الرافضة المجسمة من اصحاب هذه الفرقة بالغدا
من سائر اهل الاهواء الباطلة وقصد دائما بعطل هذه
الحجا ثم بذلك التلبيس على الضعفاء الخ *

The title is not given in the body of the work and no particular title of the work is known hence a copy is noticed in Leid No 17?4 under the title of الكلام على الاحاديث المشهورة التي ظاهرها التشبيه and another copy of the work without any title is mentioned in Br Mus Suppl No 1404 as a treatise of Ibn Furak In the colophon it is designated بيان ما اشكل ظاهره من صحيح الحديث مما يوهم التشبيه

Another work under the title of Mushkil al Hadis wa Gharibuhu is noticed in Ragib No 180 but the subject of the work noticed in Ragib and the subject of the present work are not the same Only two copies of the present work are noticed one in Leid No 1734 and the other in Br Mus Suppl No 1404 as mentioned above

Written in fair Naskh Dated A H 607

No 374

foll 12, lines 26 size $9^{1} \times 6^{1}$ $7\frac{1}{4} \times 9^{1}$

المنتقى من روض الشهاب

AL MUNTAQÂ MIN RAUD ASH SHIHÂB

A commentary on 984 Hadis mentioned in Raud ash Shihab the commentator s own work dealing with the special merits of the Prophet by Ahmad bin Mahmud bin Mas ud al Qunawi احمد بن محمود بن مسعود القونوی Neither the author nor his works are mentioned in any catalogue and the biographical works available do not help us to identify the author or to fix with certainty the century to which he belongs The following passages on fol 12^{a} of the present work however tell us that the author was a pupil of Shaikh Abu Sa id bin Abi al Khair a famous Sufi of the 5th century A H see Berlin No 3568

كما قال الشيخ ابو سعيد بن ابى الخير سيخى و ... رحمة الله عليه

الانس بالخلق غم واقع و الانس بالحق نور ساطع الخ *

The Sûfî Abû Sa'îd bin Abî'l Khair was a contemporary of Abû 'Alî Ibn Sîna (*d* A H 428 = A D 1037) The above facts lead us to conclude that our author was also a scholar of the 5th century A H

Beginning —

الحمد لله وحده و صلوته على من لا نبى بعده و الحمد لله الذى بنعمته تتم الصلوة . . . و بعد فيقول العبد المفتقر الى رحمة ربه و عفرانه احمد بن محمود بن مسعود الغودوى . لما فرغت من تاليف روض الساف . ... فى بيان الدعوة و الآداب المرعية . . سالنى بعض اخوانى ان اذكر الالفاظ اللغوية و اقتصر على معانيها .. و سميته المقاصى من روض الساف *

Written in fair Naskh Dated, A H 1273
Scribe احمد بن علي بن محمد المالكى

No 375

foll 192 lines 15, size $8\frac{1}{2} \times 6\frac{1}{2}$, 7×5

انس المنقطعين

UNS AL MUNQATI'ÎN.

A work on a collection of 300 Hadîs on ethics followed by 300 edifying narratives The Isnâd is omitted throughout The work is divided into two parts, bound in one volume

Author Al Mu'âfa bin Ismâ'îl bin Hasan bin al Husain المعافى بن اسماعيل بن الحسن بن الحسين, a well-known scholar versed in the Qur'ânic branches and in traditions He was born in Mausil, A H 551 = A D 1156, and died in A H 630 = A D 1233, see Br Mus Suppl No 112, Brock, vol I, p 358

Beginning —

الحمد لله رب العالمين و الصلوة و السلام على سيدنا محمد و آله اجمعين قال المفتقر الى الله تعالى اسمعيل بن حسن بن حسين بن

اى السدس معر الله ه حمه استحرب الله ى حمع كتاب ىستمل على
ىلاىه ىه حدىب عں سول الله على الله ىليه سلم •

The fir t part ends on fol 89 thus —

ىم الحر الاول مں كىـ ب ادس المىعطعىں ىحمد الله ـوىه ىىلوه
الحرو الدنى ا حدىب الحادى الخمسون ىعد الماىه •

The second part begins on fol 89ᵇ thu —

ا حدىب الحادى الخمسوں ىعد ا مىه ول سول الله على الله عليه
و سلم مں ں مسلم اطعم احاه حىى ىسىعه اىح

The work end with a Khatimah con isting of the different names of the Prophet

For other copies of the work see Goth 61- Berlin Nos 877-6 Br Mus Suppl No 114 Cairo vol i p 273 Alger 81 -20 Escur 445

Written in good Naskh Not dated apparently 7th century A H

Foll 1-14 are written in a later hand apparently of the 10th century A H

No 376

foll 240 line 25 size 10½ × 7 8¼ × 5

الرىب و الرهب

AT TARGÎB WA AT TARHÎB

A work on a collection of Hadis dealing with the inducements for doing good and with warnings against committing evil The entire work is in two volumes

Author Abu Muhammad Abdal azim bin Abdalqawi al Mundiri ا ىمحمد عىد العطىم ىں عىد القوى المىدرى an eminent cholar professor autho and traditionist He was born in Egypt A H 581 and after completing his early education left Egypt to continue his higher studies in other places such as Arabia Damascus and Alexandria where he studied under the known cholars of the day He e tablished a reputation for masterly ability in Hadis as well as in jurisprudence For a short time he delivered lectures in Jami

Zâfir in Egypt, and then he was appointed a professor of Hadîs in the Kâmilîyah Madrasah of Egypt, where he worked for about 20 years and composed several works

Besides the works mentioned in Brock, the following works of the author are enumerated in Huffâz —

I Mu'jam (in two volumes)
II Mukhtasar Sahih Muslim
III Mukhtasar u Abî Dâ'ûd

He died in A H 656 = A D 1258 For the author's life, see Huffâz, vol iv p 228, Mir'ât al Janân fol 413, Tabaqât Ibn Shuhba, fol 80, Brock vol i p 363

Volume I

Beginning —

الحمد لله المبدي و المعيد العلي الحميد ذي العفو الواسع و العقاب الشديد الخ *

The author says in the preface that after composing Mukhtasaru Abî Dâ'ûd and al Khilâfîyât, he undertook the compilation of the present work Most of the Hadîs quoted in the same are taken from the six canonical collections of traditions, and from some other works on Musnad Hadîs

For other copies of the work see Paris, Nos 740–41 Berlin, Nos 1328-31, Cairo, vol i, p 108

Written in good Naskh The title of the work, and the name of the author on the title-page are written on a gilt ground within gold-ruled borders

The following note at the end says that the present volume was compared in A H 856 with a copy of the work transcribed by the famous author, Ibn Hajar (d A H 852 = A D 1449)

بلغ مقابلة من اوله الى آخره باصل شيخنا الحافظ ابي الفضل بن حجر الذي بخطه في مجالس آخرها يوم الاحد السادس و العشرين من شهر رجب الفرد سنة ست و خمسين و ثمانمائة حسبنا الله و نعم الوكيل *

No 377

foll 239 lines 15 size 10¼ × 7 8 × 5

Volume II

A continuation of the preceding Written in the same hand The present volume has the two following notes at the end

I An autograph note by Ali bin Ahmad al Qalqashandi (*d* A H 805 = A D 1400) a well known Shafi i scholar and traditionist who worked as professor of tradition in the Madrasah Salahiyah of Egypt and in some other Madrasahs (see Mu jam Ibn Fahd fol 141) He gives us to understand that the present copy was compared with the copy transcribed by Ibn Hajar in A H 806

الحمد لله على ما له من ا ه الى اخره على اصل sic بخط سيدنا

شيخ الاسلام الحافظ sic احمد بن علي بن حجر نعمه الله برحمته سنة

ست ثمنمائة الحمد لله الا احرا على الله اله مدة

سلم به كتبه الفقير على بن احمد القلقشندى الشافعى حامدا مصليا *

This note and the note at the end of the first volume are in the same handwriting hence we may conclude that the latter is by the same Ali bin Ahmad al Qalqashandi

II Another note written by Muhammad bin Shaikh Ali tells us that he studied from the present MS under his father in A H 1066

الحمد لله حده بلغ العبد الفقير الحقير المقر المعترف بالذنب

العقصر محمد بن الشيخ على sic قراءة على والده اا دكو

سنة ست و ستين و الف من الهجرة النبوية *

Neither volume is dated but the statement contained in the note to the first volume and repeated in the first note to the present volume gives us reason to hold that both volumes were written in or before A H 806

No 378

foll 273, lines 30, size 10½ × 7, 8 × 6

The Same

Another copy of the same in two volumes bound together The first volume ends on fol 192 and the second begins on fol 193 Both volumes begin and end as in the preceding copy

Written in good Naskh Dated, A H 1143

Scribe حسن بن احمد العفاري

The scribe in his two notes one at the end of the first volume and the other at the end of the second tells us that the present copy was transcribed in A H 1143 for the use of Muhammad bin Ismâ'îl bin Salâh, one of the Amîrs of San'a (in Yaman) and a well known scholar and author, who died in A H 1182 = A D 1771 (see No 339 above) The note at the end of vol I runs thus —

تم الجزء الاول من الترغيب و الترهيب . . وكان تمام نسخ الجزء
الاول سنة ١١٤٣ استكتبه لنفسه سيدي . محمد بن اسمعيل بن
صلاح الامير . بخط افقر العباد حسن بن احمد العفاري *

The second volume has a similar note at the end

No 379

fol 243, lines 25, size 10¾ × 7, 8 × 5

The Same

Another valuable copy of the first volume of the preceding work, with the same beginning and ending

Written in good Naskh Dated A H 835

This copy has six notes at the end

I A note much mutilated So far as it is legible at all, it gives us to understand that the present copy was compared with a copy of the work corrected by Ibn Hajar (*d* A H 852 = A D 1449) and some others

II An autograph note, by Hasan bin 'Alî al Qayyimî a well-known scholar of the 9th century A H, and author of a commentary on the present work (see for a copy of his commentary, Br Mus Suppl, No 148) He tells us that the present copy was for some time in his possession

ملئه دطرین اسه ی حس س علی اسد می sic دومدد بالحاع
اوالدی فاهتسم فی اا ح امعس بقرالله ه و كافه حمیع امسلمس

III One Mu tafa bin Ahmad bin Ali inspected the MS in A H 1107

نسرب د مطرفی هدا احر العطیم ا ا ا اواعد ای حمه
به مصطفی بن احمد بن علی اصداع ابع سرمی تعدد سده ۱۱۰۷

IV One Ubaid az Zawwadi also inspected the MS in A H 1127

تسرب دمطری سدا احر ا امر اعدد عدی sic ار ای *

V One Ahmad bin Muhammad al Wahabi went through the MS in A H 1095

ادطلع علی سد الکاب اعدد الاحی ای عفو به ادر احمد بن محمد ابوحسی اماکی سده ۱۰۹۵

VI One Ahmad bin Ibrahim al Maliki also went through the MS in A H 1116

طع هدا احرو اعدد اسر الاحی سو به العدر احمد بن ابراهیم اماکی سده ۱۱۱۶ *

No 380

foll 40 lines 22 size 9 × 6½ 9 × 4½

الباعث علی انکار البدع و الحوادث

AL BÂ'IS 'ALÂ INKÂR AL BIDA'I WA AL HAWÂDIS

A collection of Hadis dealing with the illegality of some newly introduced prayers in Islam and especially صلوة الرغائب a kind of prayer which is known to be repeated on the night of the first Friday in the month of Rajab and according to some on the night of the 14th Sha'ban as appears from the following passage in the work و اما صلوة الرغائب فالمسبور س الناس الیوم انها تصلی بس العساس لىلة اول جمعة فی سهر رحب و قد سدس كما حكاه الامام ابوبكر الطرطوسی زمان حدوثها و ظهورها و سبق فی الحكاية انها ان صلوة لىلة النصف من سعبان كانت تسمى صلوة الرغائب الخ *

Author Abû Muhammad 'Abdarrahmân bin Ismâ'îl bin Ibrahim ابو محمد عبد الرحمن بن اسماعيل بن ابراهيم, commonly known as Abû Shâma He was born in Damascus A H 599 = A D 1302 and after studying in his native place, he left it for other countries where he studied under known professors He was a specialist in Qur'ânic branches, tradition and jurisprudence He is also known as an historian and his work Ar Raudatain fî Akhbâr ad Daulatain (see Hand-list, No 2223) is specially noteworthy as a valuable history of Egypt He composed many works on the subjects named above In A H 662 he was appointed Principal of Dâr al Hadîs Ashrafîyah in Damascus where he worked till his death in A H 665 = A D 1268 see Tabaqât Ibn Mulaqqin, fol 117, Brock vol i, p 317

Beginning —

الحمد لله هادي الورى طرق الهدى و زاجرهم عن اسباب التهلكة و الردى و صلوته و سلامه على عباده الذين اصطفى الخ *

The author succeeded in the present work in proving that the Hadîs in favour of صلوة الرغائب is false

The work is rare, not being mentioned in any catalogue

Written in fair Naskh Dated A H 1302.

No 381

foll 110, lines 15, size 9 × 5 6½ × 3

كتاب في الحديث

KITÂB FÎ AL HADÎS.

A work on Hadîs, designated on the title-page Kitâb fî Hadîs, dealing with punishments for crimes and sins and with warnings against committing the same By Abû 'Abdallâh Muhammad bin 'Umar bin Muhammad al Bagawî ابو عبد الله محمد بن عمر بن محمد البغوى Neither the author nor the work is to be traced in any catalogue, but that the author belongs to the 7th century A H we may conclude from the fact that the seven traditionists are the only intermediate sources between the author and the Prophet, as appears from the following beginning, which runs thus

الحمد لله رب العالمين و العاقبة للمتقين و الصلوة و السلام على سيدنا محمد و آله و صحبه اجمعين قال حدثنا الشيخ الامام الاجل جمال السنة

ابو سد الله محمد بن سم بن محمد المعوى عى الله دء دل احدىا ا و نصر بن احمد بن سد الملک ا ىدىادے دل دل احدىا اسمع الصالح بن احمد بن احمد اعطا ى ا ارى دل حددىا مرىان ابو ىلى دل حددىا محمد الرارى دل حددىا ا و العىاس حعع بن ىهاون الواسطى دل حددىا سمعاں المهدى دال حددىا انس بن مالک ال دل سول الله على الله علىه سلم ان امىى دى ساں الامم كالعمر دى المحو *

The work is divided into the following 11 Babs —

I	Foll 9 -33	الباب الاول دى عقوبة ترک الصلاة
II	Foll 33 -41ª	الباب الثانى ى عقوبة سرب الخمر
III	Foll 41ᵇ-44	الباب الثالث دى عقوبة الزا ى
IV	Foll 44ᵇ-46	الباب الرابع ى عقوبة اللاط
V	Foll 47 -50	الباب الخامس ى عقوبة آكل الربا
VI	Foll 50ᵇ- 58	الباب السا س ى عقوبة النائحة
VII	Foll 58ᵇ 61	الباب السابع ى عقوبة مانع الزكوة
VIII	Foll 62 -70	الباب الثامن ى عقوبة قاتل النفس
IX	Foll 70 -74	الباب التاسع ى عقوبة الوالد ں
X	Foll 75 -90	الباب العاشر دى النهى عن المزامير و المعانى
XI	Foll 91 -109	الباب الحا ى عسر دى احوال ىوم القىمة

The scribe Mulla Muhammad Ibrahim al Hi ari says at the end that he transcribed the present copy in A H 1149 for the use of Bibi A'isha the daughter of a certain Amir Ibrahim Chalpi —

تمام سد اس كتاب بتاريخ ١١ سهر جمادى الدنى ور جملسىه سىه ١١٤٦ ادمه دعىر مد محمد ابراهيم حصاى عفر الله ىىه براى حوادں عصمت دىاىى مريم مكانى بى‌بى عاىسه ىىت امىل و احلل ىدا ابراهيم حلدى طال عمره *

One Ibrahim Chalpi without date or any description is mentioned in Berlin No 2441

Fol 109 contains a prayer Written in fair Naskh

A note at the end of fol 109 by Bibi A'isha says that she was the owner of the MS مالک الكتاب عاىسه ىىت ابراهيم عفى الله عنها

No 382

foll 25, line 9, size 9 × 5 6 × 3

المنتخب من الشهاب

AL MUNTAKHAB MIN ASH SHÎHÂB.

A work containing 210 genuine Hadîs, taken from Shihâb, a work on Hadîs dealing with ethics by Qudâ'î (*d* A H 454=A D 1064)

By an anonymous scholar, who says in the preface that he noticed a treatise by Dû an Nasabain 'Umar bin Hasan (*d* A H 633=A D 1236), in which that author has dealt with genuine, weak, false and some other classes of Hadîs taken from Qudâ'î's work A treatise dealing with the Hadîs of Qudâ'î, by Dû an Nasabain, is mentioned in Huffâz, vol iv, p 213 as having been composed under the order of Sultân Kâmil of Egypt (A H 615-635=A D 1218-1238) و امر (الكامل) ان يعلق شيئاً على كتاب الشهاب فعلق كتابا تكلم فيه على اسانيده و اراه الكامل Our present anonymous author finds that Dû an Nasabain omitted 13 genuine Hadîs in his treatise, hence the present work contains 210 genuine Hadîs, as compared with 197 mentioned by Dû an Nasabain

Beginning —

الحمد لله رب العالمين كما حمد نفسه و صلى الله على خير خلقه
محمد رسوله الذي انار به الدين و اطلع شمسه و سلم تسليماً اما بعد فقد
استخرت الله سبحانه و تعالى في جمع هذا الكتاب المنير من كلام سيد
المرسلين و ذلك انى لما تأملت كتاب الشهاب للقضاعي رحمه الله عليه
وجدت خط سيدنا الفقيه الامام العارف ذوالنسبين رحمه الله عليه مكتوباً
ممكنا على كل مايحتوي عليه كتاب الشهاب من الاخبار الصحيحة و الضعيفة
و الباطلة و الموضوعة و المنكر حسب ما صححه سيدنا العارف
ذو النسبين الخ *

The fact that the words سيدنا (my master or teacher) are used twice by this author in addressing Dû an Nasabain and are not used for Qudâ'î and other authors quoted in the work, gives us reason to conclude that the anonymous author of the present work was alive in the 7th century A H and was a pupil of Dû an Nasabain

Written in fair Naskh Not dated apparently 11th century A H

No 383

foll 93 lines 21 size 8 x 6 6 x 4

بديع الدكار و ما ورد في دصل
الخيل من الا خبار

BADÎ' AT TIDKÂR FÎ MÂ WARADA FÎ FADL AL KHAILI MIN AL AKHBÂR

A work on Hadis without Isnad dealing with the excellence of horses with their good and bad points and colours and with horse racing divided into eight chapters The last chapter contains the name of the horses which were used by the Prophet and some of his companions

By Abu Muhammad Abdal Mu min bin Khalaf bin Abi l Hasan bin Sharaf ad Dimyati ابو محمد عبد المومن بن خلف بن ابي الحسن بن سرف الدمياطي a well known scholar versed in jurisprudence and philology and a noted traditionist of his age He was born in Tun (a town in Dimyat) A H 613 – A D 1217 where he studied the Qur anic branches jurisprudence and philology and afterwards devoted himself to the study of Hadis In A H 636 in order to perfect himself in the same he visited Egypt Bagdad Arabia and some other places and attended lectures on Hadis under numerous well known Shaikhs The number of the author s Shaikhs as stated in Huffaz exceeds 1300 He was the first professor of Hadis in the Mansuriyah Madrasah of Cairo He also worked as a professor in the Zahiriyah Madrasah of Egypt He died in A H 705 = A D 1305 see Tabaqat Ibn Shuhba fol 112 Ianawi fol 202 Huffaz vol iv p 268 Brock vol ii p 73

Beginning —

قال السيخ الامام العالم العلامة سرف الحفاظ عدة العابدين سرف
الدين ابو محمد عبد المومن بن خلف الدمياطي الحمد لله ان
هدانا للعلم اما بعد فقد سئلت عما ورد في الخيل من الخير الجم
و ما يستحب من الوانها و ما يكره من شياتها كالسكل و الرجل
و ما روي في اسمائها من البركة و الشوم و ما جاء في اسنانها *

For other copies of the work see Paris No 2816 Bodl i p 384 Lee No 139

Written in fair Naskh Not dated, apparently 11th century A H

Foll 88–93 A treatise on the same subject, by Muhammad bin Wahîd محمد بن وحيد

Beginning —

الحمد لله الذي كرم الانسان على ما خلق في الارض ... و بعد فاني جمعت في هذه الاوراق من الاخبار التي وردت في التخلل الخ *

Neither the author nor the treatise is mentioned in any catalogue

Written in fair Naskh Not dated, apparently 11th century A H

No. 384.

foll 29, lines 15, size 8½ × 6, 6½ × 4½

مختصر شعب الايمان

MUKHTASAR U SHU'AB AL ÎMÂN.

An abridgment of Shu'ab al Îmân, a work of Baihaqî (*d* A H 458 = A D 1066) on Hadîs dealing with the 77 important Islamic beliefs

By Abû Hafs 'Umar bin Nûraddin Abî'l Hasan 'Alî bin Ahmad bin Muhammad ابو حفص عمر بن نور الدين ابي الحسن علي بن احمد بن محمد He was born in A H 723 = A D 1323 and, having lost his father in his infancy, was brought up by his step-father, 'Îsa, a Mulaqqîn (tutor) of the Qur'ân in Jâmi' Tûlûn of Egypt With reference to 'Îsâ's post (of Mulaqqîn), the author is called Ibn al Mulaqqîn (the son of Mulaqqîn) His own father, on account of his special merit in grammar, was commonly called Abu'l Hasan an Nahwî, hence our author is also called Ibn Abî l Hasan Nahwî The author, in the colophon of an autograph copy of his work, Tuhfat al Muhtâj (see Hand-list, No 819), designates himself by the latter name, thus —

كتب مؤلفه الفقير الى عفو الله و غفرانه عمر بن علي بن احمد بن محمد الانصاري السهير بابن ابي الحسن النحوي *

He studied in Egypt under Isnâwî (*d* A H 772 = A D 1371) and some other persons In A H 770 he left Egypt for Damascus where he studied under Muglatâ'î (*d* A H 762 = A D 1361) and others, and became famous for his learning, and was appointed a professor of Hadîs in a Madrasah of Damascus Shortly after, the fame of

his masterly knowledge of jurisprudence induced the authorities of Damascus to appoint him Qadi of the place He is a noted author of his age having compiled 300 works on different branches of Arabic literature and he is specially noted by his biographers as standing alone in the century to which he belonged in producing so many useful works Subki (*d* A H 771 = A D 1371) who was the greatest authority of his age among scholars highly appreciated some of his works which he noticed His biographers give us to understand that he had his own valuable library containing a large number of books He died in A H 804 = A D 1404 see Tabaqat Ibn Shuhba fol 191 Brock vol ii p 92

Beginning —

الحمد لله رب العالمين و الصلوة و السلام علي سيد المرسلين
و بعد فقد تكرر السوال من بعض كبار العلماء في السوال عن عدد شعب الايمان الخ •

Written in good Naskh Not dated apparently 9th century A H

No 385

foll 22 lines 20 size 8¼ × 6 6 × 4

The Same

Another copy of the preceding work beginning and ending like the above Written in good Naskh Dated A H 1231

No 386

foll 46 lines 25 size 7½ × 5¼ 7 × 4¹

البذل الماعون في
فضل الطاعون

AL BADL AL MÂ'ÛN FÎ FADL AT TÂ'ÛN

A most valuable and old copy of Al Badl al Ma un fi Fadl at Ta un a work on Hadis dealing with the origin of plague with a definition of it and remarks regarding the abandoning of places affected by the plague and regarding the entering into those areas

holding that Muslim victims to the disease were to be deemed martyrs

By Ahmad bin Alî bin Hajar al 'Asqalânî احمد بن علی بن حجر العسقلاني (d A H 852 = A D 1449, see Lib Cat, vol v, part i p 49)

Beginning —

الحمد لله على كل حال و نعوذ بالله من حال اهل النار و نسأله العفو فى الدنيا و الآخرة انه هو العفو الغفار . اما بعد فقد تكرر سوال الاخوان نفع الله بهم فى جمع الاحاديث الواردة فى الطاعون و شرح غريبه الخ *

The author occasionally offers explanations of certain of the Hadîs The work is divided into the following 5 Babs —

I Foll 1–4 الباب الاول فى مبدأه

II Foll 5–23 الباب الثاني فى تعريفه

III Foll 24–32 الباب الثالث فى بيان كون الطاعون شهادة للمسلمين

IV Foll 33–35 الباب الرابع فى حكم الخروج من البلد الذى يقع بها و الدخول اليها

V Foll 36–42 الباب الخامس فى مايشرع فعله بعد وقوعه

The work was composed in A H 833

For other copies of the work see Lied, No 2034, Br Mus Suppl, No 1505, Cairo, vol vi, p 117, Kupr No 255

The MS is not dated, but an autograph note of the author on fol 10ᵃ, which tells us that the MS was studied by Burhânaddîn (d A H 841 = A D 1438) under him (the author) and that during his study of it the MS was compared with the original (بلغ برهان الدين ابراهيم قراءة عليّ و عرضاً بالاصل كتبه حامعه) gives us reason to hold that the present copy was written in or before A H 841

Written in good Naskh

Foll 43–46 A treatise on 20 Hadîs, entitled 'Amal al yaum wa al Lailah, dealing with prayers for day and night, by Ibn Hajar 'Asqalânî

Written in fair Naskh, but on different paper from the earlier foll

Beginning —

الحمد لله و سلام على عباده الذين اصطفى اما بعد فقد انتقيت فى هذا الجزء عشرين حديثا من صحاح الاحاديث و حسانها فيما يقوله المكلف فى يومه و ليلته الخ *

The present treatise was composed in A H 848 as appears from the following colophon قال جامعة سيحنا سيخ الاسلام سهاب الدين احمد بن على قدىم فى صىىحة الحادى و العسرين من سوال سنة ثمان و اربعين و ثمانما ة

Though the scribe does not reveal his name yet the words قال جامعة سيحنا (the compiler my teacher said) in the above colophon lead us to suppose that the scribe was a pupil of Ibn Hajar the author

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No 387

foll 23 lines 25 size $6^1 \times 3\frac{1}{4}$ $4^1 \times 2$

المىبهات

AL MUNABBIHÂT

A collection of Hadis (without Isnad) selected and arranged according to a peculiar plan described below for devotional purposes relating to inducements for doing good and for abstaining from evil To these are added a few sayings of saints and philosophers on the same subjects

By Shihabaddin Ahmad bin Ali bin Hajar سهاب الدين احمد بن على بن حجر (*d* A H 852 = A D 1449 see Lib Cat vol v part i p 94) There is no absolute certainty regarding the authorship of this work The preface of the present MS as well as of MS No 389 below and of the India Office MS No 186 distinctly mention Ibn Hajar as the author of the work while the preface of the India Office MS No 187 and of our copy No 388 below suggest one Safiaddin as the author But the fact that Ibn Hajar also desig nates himself Safiaddin in the preface of the India Office MS No 186 (صفى الملة والدين احمد بن على المروف بابن حجر) gives us reason to conclude that the same Ibn Hajar mentioned in the preface of the India Office MS No 186 is the Safiaddin mentioned in the preface of our copy No 388 and India Office No 187 Thus all the above noted MSS agree in designating Ibn Hajar as the author of the work Brocl vol ii p 67 includes this work in the list of the compositions of Ibn Hajar Haj Khal vol ii p 342 on the other hand mentions as the author of the work one Ahmad bin Muhammad al Hajari without however giving the date of his death The preface of the MS noticed in the St Petersburg Catalogue also mentions Ahmad bin Muhammad al Hajari as the author Since the contents of all the copies which have been mentioned above are

identical, and only the wording of the preface differs, we may suppose that the scribe and not the author himself is responsible for the latter

Beginning —

الحمد لولية و الصلوة على نبيه و آله و صحبه اجمعين هذه منبهات مما صنعه الشيخ شهاب الملة والدين احمد بن على بن محمد بن احمد العسقلانى الخ *

The work is divided into 10 chapters

The author follows an unusual plan in the arrangement of the present work

The first chapter contains Hadîs in which attention is directed to two acts at a time, as acts worthy to be done or acts to be shunned The second chapter similarly contains Hadîs which direct attention to three acts at a time, and so on, up to the tenth chapter which contains Hadîs directing attention to eleven acts at a time

For other copies of the work, see India Office, Nos 186–87, Pet No 233

Written on thick Kashmîrî paper, in beautiful Shikasht Shafî'a Âmiz Nasta'lîq, within gold-ruled borders

Dated, Kashmîr A H 1102

No 388.

foll 20, lines 15, size $7\frac{1}{2} \times 4\frac{1}{2}$, $5 \times 3\frac{1}{2}$

The Same

Another copy of the same Written in good Naskh Dated, A H 1071

Beginning —

كتاب المنبهات من تصنيف الشيخ الامام الاجل الصدر الكبير زين القضاة احمد بن محمد الابرجى و هذه المنبهات على الاستعداد ليوم المعاد صنفها الصفى المعتمد الخ *

The preface of the present copy tells us that there are two compositions bearing the title of Munabbihât one by Ahmad bin Muhammad al Abraji, and the other by Safî (one of the designations of Ibn Hajar)

No 389

foll 47 lines 13 size 15 × 7 7 × 6

The Same

Another copy of the preceding work

Beginning —

الحمد لله في كل حين و اوقات الصلواة على رسوله اشرف الخلق و البريات عدة معدات مما صنعه السبع سمات الملة الحق الدين احمد بن على بن احمد العسقلاني الخ ٭

There are occasional marginal notes consisting of explanations of Hadis in Urdu and there is also an Urdu translation of each Arabic line

Written in Naskh Not dated apparently 12th century A H

No 390

foll 116 lines 26 size 8¼ × 6 6½ × 4½

شرح الصدور في شرح حال الموتى في القبور

SHARH AS SUDÛR FÎ SHARHI HÂL AL MAUTÂ FÎ AL QUBÛR

A work on Hadis dealing with death and with the condition of the dead body in the tomb till the end of this world The date of composition is A H 884 as mentioned in the preface of MS No 395 below

By Jalaladdin Abdarrahman bin Abi Bakr as Suyuti جلال الدين عبد الرحمن ابي بكر السيوطي (*d* A H 911 = A D 1505) See Lib Cat vol v part i p 3

Beginning —

الحمد لله الذي ابسط من ساء من سنة العقلة و بع من احب لقائه الى علديس الخ ٭

The author in the preface says that the present work is an enlargement of At Tadkirah a work of Qurtubi (*d* A H 672 = A D 1273) on the present subject

For other copies of the work, see Berlin, No 2665, Lied, 2056, Paris, No 4587, Br Mus, No 1615

The work was lithographed in Lahore, 1871

Written in good Naskh Dated, A H 1035

Scribe هلال بن على الهلالى

No 391.

foll 139, lines 19, size 10½ × 7 7 × 3½.

The Same

Another copy of the same Written in good Naskh Not dated, apparently 11th century A H

No. 392.

foll 155, lines 16, size 9½ × 6½, 7½ × 4

الفوز العظيم فى لقاء الكريم

AL FAUZ AL 'AẒÎM FÎ LIQÂ' AL KARÎM.

An abridgment of the preceding work by the author himself.

Beginning —

الحمد لله الذى جعل الموت وسيلة الى لقائه و الصلواة و السلام على سيدنا محمد خاتم انبيائه و بعد فلما كان كتاب البرزخ الكبير سميته تسرح الصدور بشرح حال الموتى و القبور . و كان حجمه كبير يعجز بعض همه من اقتصر اردت ان الخص منه تلخيصاً . فلخصت منه هذا التأليف الصغير و سميته الفوز العظيم الخ *

For another copy of the work, see Cairo, vol ii p 161

The following colophon of the author gives the date of composition as A H 882 قال مؤلفه رحمه الله تعالى آخر الكتاب و لله الحمد فرغت فى المحرم سنة اثنين و ثمانين و ثمانمائة

Written in fair Naskh Not dated, apparently 12th century A H

No 393

foll 106 lines 12 size $6^1 \times 3^1$ 5 × 3

مسحب الاحاديث

MUNTAKHAB AL AHÂDÎS

Another abridgment of Sharh as Sudur (see Nos 390–1 above) consisting of the Hadis quoted in that work omitting the Isnad Neither the present abridgment nor its author is to be traced in any catalogue but a note on the title page suggests that the present abridgment is by the author of the original work (Shar h as Sudur) This suggestion is supported by the following words in the preface هدا مسحب الاحا ىب الى دكرت ىى سرح الصدور (This is an abridgment of the traditions which I have quoted in Sharh as Sudur)

Beginning —

الحمد لله الدى انعط من سساء من سده العطلة و سلى الله على
محمد و اله و اصحابه هدا مسحب الاحاد ىب الى دكرت ىى
سرح الصدر ىى ىىان حال الموىى و العدو الح *

Written in beautiful Naskh within gold ruled borders Not dated apparently 11th century A H

No 394

foll 86 lines 11 size $6^1 \times 4$ 5 ×

The Same

Another copy of the same Written in Nasta liq Dated A H 1257

Scribe حمىى س على

No 395

foll 141 lines 31 size $10^1 \times 7$ 8×5^1

البدور السافرة

AL BUDÛR AS SÂFIRAH

A work on Hadis dealing with the end of the present world the blast of the last trumpet the day of resurrection and detailed descriptions of the next world Divided into 197 chapters

By Jalâladdîn ‘Abdarrahmân bın Abî Bakr as Suyûtî حلال الدين عبد الرحمن بن ابي بكر السيوطي (*d* A H 911 = A D 1505) See Lıb Cat, vol v, part ı, p 3

Beginnıng —

الحمد لله الذى خلق السموات و الارض و جعل الظلمات و النور .

.. . و بعد فهذا ما تقدم الوعد

به فى خطبة كتاب البرزخ من كتاب سماه .

... . و سميته البدور السافرة فى امور الآخرة *

Suyûtî remaıks, ın the preface, that hıs observatıons on the compılatıon of the present woık are contaıned ın the preface of another work كتاب البرزخ, also called Shaıh as Sudûr, see No 390 above which he tells us here was composed ın A H 884

For other copıes of the work, see A S, No 1676 Indıa Office, No 176, Alger, No 853, Caıro, vol ıı, p 146

Wrıtten ın good Naskh Dated, A H 974

Scrıbe بركات بن علي

The scrıbe, ın the followıng note at the end, says that the present copy ıs a transcrıptıon of the copy wrıtten by Muhammad bın ‘Alî ad Dâ’ûdî (*d* A H 945 = A D 1538), the authoı of Tabaqât al Mufassîrîn (see Hand-lıst, No 2390) and a pupıl of Suyûtî, and that the present copy was compared with the orıgınal copy كتبت هذه النسخة من خط الشيخ شمس الدين الداؤدى المالكى تلميذ المؤلف و قوبلت على النسخة المذكورة بحسب الطاقة *

No. 396.

foll 163, lınes 21, sıze $9\frac{1}{2} \times 6\frac{1}{2}$, $6\frac{1}{2} \times 6$

The Same

Another copy of the same Wrıtten ın faır Naskh Not dated, apparently 11th century A H It bears, at the end, a seal of the lıbrary of Wâjıd ‘Alî Shâh, the last Muhammadan Kıng of Oudh

No 397

foll 102 lines 19 size 9½ × 5½ 6½ × 4½

المنهج السوى فى الطب
النبوي

AL MANHAJ AS SAWÎ FÎ AT TIBB AN NABAWÎ

A work consisting of a collection of Hadis dealing with diseases and their treatment and medicines The arrangement and divisions in the present work are the same as in Mujaz a medical work (see Lib Cat vol iv No 43)

By Jalaluddin Abdarrahman bin Abi Bakr as Suyuti جلال الدين عبد الرحمن بن ابى بكر السيوطى (d A H 911 = A D 1505) See Lib Cat vol v part i p 3

Beginning —

الحمد حمد الشاكرين و اشهد ان لا اله الا الله وحده لا شريك له

و بعد فهذا كتاب جمعت فيه الاحاديث الواردة فى الطب و رتبته

ترتيب الموجز فى المقاصد و الابواب ×

For other copies of the work see Berlin No 6302 Bodl No 646 Pet Rosen No 22/43

Written in good Naskh Not dated apparently 11th century A H

No 398

foll 22 lines 25 size 8 × 5 5½ × 3½

مطلع البدرين فى من يؤتى
اجره مرتين

MATLA' AL BADARAIN FÎ MAN YÛTÂ AJRAHU MARRATAIN

A treatise on Hadis dealing with persons with respect to whom the Prophet has declared that they will be rewarded by God twice for each of their good acts Also enumerates certain good acts the doer of which will earn double rewards in the next world

By Jalaladdin Abdarrahman bin Abi Bakr as Suyuti جلال الدين

عبدالرحمن بن ابی بکر السیوطی (*d* A H 911 = A D 1505) See Lib Cat, vol v, part 1, p 3

According to the author's own statement in the preface, the present work is an enlargement of his versified treatise on the same subject The latter comprised only 10 Hadîs, dealing with 10 meritorious acts Afterwards he noticed some more Hadîs on the subject, which are incorporated with the original 10 Hadîs in the present work

Beginning —

الحمد لله و سلام على عباده الذين اصطفى و بعد فقد وقع الكلام فيمن يؤتى اجره مرتين فجمعت من ذلك عشرة احاديث و نظمتها فى ابيات ثم وقفت على عدة اخرى فاردت جمع ذلك فى هذه الكراسة الخ *

For other copies of the work, see Berlin Nos 5587–8, Cairo, vol viii, pp 52, 331, 465

Written in good Naskh

The note on the title page, which says that in A H 920 the MS was in possession of 'Alî bin 'Umar ad Dar'î suggests that the MS was transcribed in or before A H 920

No. 399

foll 7, lines 19 size 8 × 6, 5½ × 4

كتاب الكشف عن مجاوزة

هذه الامة الالف

KITÂB AL KASHF 'AN MUJÂWAZATI HÂDIHÎ AL UMMAT AL ALF.

A critical treatise on the Hadîs ان النبى صلى الله عليه و سلم لا يمكث فى قبره الف سنة (the Prophet will never stay in his tomb for one thousand years), which misled the people of the author's time into thinking that, on the expiry of the 10th century A H, the present world would be sure to end, and that the day of Judgment would come

By Jalâladdîn 'Abdarrahmân bin Abî Bakr as Suyûtî جلال الدين عبد الرحمن بن ابى بكر السيوطى (*d* A H 911 = A D 1505) See Lib Cat, vol v, part 1, p 3

The above-noted Hadîs is fully discussed by the author,

and proved to be false in the pre ent treatise which was compo ed toward the end of the 9th century A H that is to say before the expiry of the period in question after which the falsehood of this o called Hadis became apparent to all

Beginning —

الحمد لله و سلام على عباده الذين اصطفى بعد فقد كثر السوال عن الحديث المشهور على السنة الناس ان النبي صلى الله عليه و سلم لا يمكث في قبره اكثر من الف سنة الخ •

For other copies of the work see Berlin No 27 3 60 Wien No 1660 Goth No 21 Ind No 0 1 Paris No 1 16 1 0 2 Alg r No o 1t 611 1 1)

Written in good Naskh Not dated apparently 1 th century A H

Foll 7 Contain quotations from different works

No 400

foll 144 line 21 size 7¾ × 4½ 6 1

مسالك الحنفاء

MASALIK AL HUNAFÂ'

A work on Hadis dealing with the privileges and peculiarities of the prayers and benedictions (صلواة) addressed to the Prophet giving the philology of the word Salat (صلواة) with its different meanings The work is divided into ten Maslaks

By Shihabuddin Ahmad bin Abi Bakr bin Abdalmalik al Qastallani شهاب الدين احمد بن ابي بكر بن عبد الملك القسطلاني (d A H 923 = A D 1517 see Lib Cat vol v part i p 61)

Beginning —

يقول احمد القسطلاني عفى الله عنه و ارضاه و جعل الجنة متقلبه و مثواه الحمد لله فاتح مسالك ابواب الصلوة على نبيه الكريم لاهل ولايته الخ •

The author in the preface gives out his reasons for composing the present work He says that he once noticed certain Hadis in favour of invoking Salat in the name of the Prophet and that this was succeeded by a dream encouraging him to compose the work

For other copies of the work, see Jeni, No 278 A S No 895, Cairo, vol ii, p 248

Written in good Naskh Dated, Mecca, A H 1027.

Scribe محمد بن علي الحضرمي

Muhammad bin Muhammad al Bakarî as Siddîqî (*d* A H 1037 = A D 1647), a well-known author scholar and traditionist of Mecca (see Khulâsat al Asar, vol iv, p 185), in the following autograph note on the title-page, says that the transcription of the present copy was made for his own use

الحمد لله سبحانه استكتبه لنفسه و لمن شاء الله من بعده طلب ثواب

الله افقر الخلق محمد بن محمد بن ابراهيم بن علان البكري الصديقي

الشافعي سبط آل الحسن خادم الحديث النبوي و السنن عام ١٠٢٧ *

No 401.

foll 144, lines 24, size 4¾ × 6½, 5¾ × 8¾.

اتحاف اهل الاسلام بخصوصيات

الصيام

ITḤÂFU AHL AL ISLÂM BI KHUṢÛSÎYÂT AS SIYÂM.

(Designated, on the title-page, Hidâyat al Islâm ilâ faḍâ'il as Siyâm)

A work on Hadîs dealing with the excellence of fasting (صوم) in the month of Ramadân and in the other months The traditions in the present work are quoted from the six canonical collections of traditions and from other reliable works

By Ahmad bin Muhammad bin 'Alî bin Hajar al Haisamî احمد بن محمد بن علي بن حجر الهيتمي (*d* A H 974 = A D 1666, see Lib Cat, vol v, part i, p 202)

According to the author's statement in the preface, he undertook the compilation of the work in A H 952

The work is divided into the following 4 Babs —

I	Foll	1—19a	الباب الاول في فضائل الصيام
II	Foll	19b—93	الباب الثاني في احكام الصوم
III	Foll	94—109a	الباب الثالث في رخص الفطر
IV	Foll	109b—144	الباب الرابع في حكم صوم غير رمضان

Beginning —

الحمد لله الذى جعل الصبر حصنا حصينا لمن انابه اما بعد

بعد سعى فى مستبهل شهر مصان سنه اثنين حمسين سبعمائه ان الف

كتابا فى الصوم الخ *

Only one copy of the work is mentioned viz in Cairo vol vi p 108

Written in good Naskh Dated A H 1086

No 402

foll 232 lines 28 size 10¹ × 7 9 × 5

الزواجر عن اقتراف الكبائر

AZ ZAWÂJIR 'AN IQTIRÂF AL KABÂ'IR

A very useful and popular work on Hadis dealing with mortal sins and with the prohibitions and warnings against committing the same By Ahmad bin Muhammad bin Ali bin Hajar al Haişami احمد بن محمد بن على بن حجر الهيثمى (*d* A H 974 = A D 1566 see I ib Cat vol v part i p 202)

Beginning —

الحمد لله الذى حمى من احل رابه الخ *

The author in the preface tells us that he had it in his mind to compile a work on the present subject but that the absence of any other work on this subject hindered him However shortly after he secured a treatise on the subject by Dahabi (*d* A H 748 = A D 1348) which induced him to undertake the present compilation which he wrote in Mecca A H 953

The present work was highly appreciated by the scholars of his age as well as by succeeding scholars Abdalhaqq (*d* A H 1052 = A D 1652) the famous Indian scholar remarks about the present work in *Zad al Muttaqin* that no one else prior to this present author had ever produced such a useful independent and detailed work on the subject كتابى نعابت معتمد است بيش از وى هيچ كس

سلوك اين طريق نكرده و درين باب تصنيفى مستقل باين طول و عرض نساخته *

The work consists of a Muqaddimah which is divided into two Babs

I The first Bâb deals with كبائر باطنة (internal mortal sins)

II The second deals with كبائر ظاهرة (external mortal sins)

Kabâ'ir Zâhirah are divided into various chapters according to the divisions observed in the works on jurisprudence

The work ends with a Khâtimah (epilogue) dealing with the following points —

I التوبة (repentance)

II ذكر الحشر (descriptions of the day of Judgment)

III ذكر النار (descriptions of hell)

IV ذكر الجنة (descriptions of paradise)

For other copies of the work see India Office, No 185, Stewart, No 151 Cairo, vol ii p 160 The work was printed in Bulâq, A H 1284 Cairo, A H 1310

The following note at the end says that the present copy was compared with the autograph copy in Mecca, A H 966

بلغ مقابلة على نسخة المؤلف و ذلک بتاريخ يوم الخميس ثاني عشرين رمضان من شهور [سنة] ست و ستين و تسعمائة بمكة المشرفة و صلى الله على سيدنا محمد و آله و صحبه و سلم +

The MS is not dated, but the above note suggests that it was transcribed in or before A H 966

Written in good Naskh

No. 403

The Same

foll 421, lines 27 size 9 × 4, 6 × 3

Another copy of the same Written in good Naskh Not dated, apparently 11th century A H

The title-page bears a seal of Rashid Khân, a noble of the court of Shâh ʿÂlam (A H 1173–1222)

No 404

foll 52 lines 18 size 10¾ × 6¾ 9 × 4½

ماثبت بالسنة

MÂ SABATA BIS SUNNAH

A work on Hadis dealing with fasting prayers and other religious observances connected with each of the 12 months of the lunar year from Muharram to Du al Hijjah

By Abdalhaqq bin Saifaddin bin Sa dallah ad Dihlawi عبد الحق بن سيف الدين بن سعد الله الدهلوى a well known Arabic and Persian scholar historian traditionist and Sufi of India who composed a number of works in Arabic and Persian on different subjects He died in A H 1052 = A D 1642 see Subhat al Marjan fol 120 Rieu Persian Catalogue p 14

Beginning —

الحمد لله الذى جعل الاوقات المباركات مراسم الحسنات و البركات الخ •

The present work as a matter of fact is an appendix to one of the author s Persian works referred to in the preface which deals with the controversies among the traditionists and Sufis about the rites observed in each of the months together with his rulings regarding their validity or invalidity In the present work he allows the rites supported by genuine Hadis and disallows those which are based on weak and false Hadis

In the part dealing with the month of Rabi I he has given a short account of the Prophet also Three copies of the work are mentioned in Rampur Library Nos 318-20 The work was printed in Calcutta A H 1253

Written in Naskh Dated A H 1299

Scribe عزيز حسن علوى

No. 405.

foll 44, lines 25, size 8½ × 5, 7½ × 3

دقائق الاخبار

DAQÂ'IQ AL AKHBÂR.

A rare work on Hadîs dealing mostly with descriptions of the state of men after death, here as well as in the next world, giving at the beginning a short account of the commencement of the present world It is divided into 45 Bâbs

Mullâ 'Abdarrahîm bin Ahmad al Qâdî (ملا عبدالرحيم بن احمد القاضي) is mentioned in Râmpûr, p 330, as the author of this work The date of his death is not given there, but a note on the title-page of our copy suggests that the author was a scholar of the 11th century A H

Beginning —

الحمد لله رب العالمين و الصلوة و السلام على رسوله محمد و آله و اصحابه اجمعين ...... اما بعد فهذه رسالة فى علم الحديث المسمى بدقائق الاخبار *

Two MSS copies, and one printed copy, dated Cairo, A H 1299, are mentioned in Râmpûr, Nos 121–3, among works on Asceticism

Written in good Naskh Not dated, apparently 11th century A H

No. 406.

foll 135, lines 15, size 10 × 6, 8 × 4

التنبيهات

AT TANBÎHÂT.

A work on Hadîs collected mainly from Mishkât (Nos 349–353 above) and partly from Shifâ' (see Hand-list, No 2239) and Al Mawâhib (see Hand-list, No 2273), dealing with necessary points connected with prayer and ethics It partly deals also with the merits of the Prophet and with praises of his wives, descendants and the four Caliphs Divided into 34 chapters and a Khâtimah

Author Walîallâh bin Gulâm Muhammad ولى الله بن غلام محمد, a scholar and traditionist belonging to Sûrat (in India) The note and seal described below lead us to conclude that the author was alive in the 13th century A H

A seal by one Abu Ali Muhammad bin Hashim dated A H 1307 is found on fol 4[a] The following note written by the same Muhammad bin Hashim is found on the margin of fol 1[b] and tells us that Muhammad Hashim received the Sanad for narrating the present work and other works of Walıallah from Faqirallah who received authority from Ahmad bin Hasan one of the pupils of the author (Waliallah) The fact that there are only two intermediate sources between Muhammad Hashim (a scholar of the 14th century A H) and the author gives us reason to think that the author flourished either in the latter half of the 12th or in the beginning of the 13th century

The note runs thus —

بسم الله الرحمن الرحيم قال العبد ابو علی محمد بن هاشم کان الله له
و اصلح اعماله اجازنی لهذا الکتاب و لجمیع مرویات و مصنفات الشیخ
ولی الله بن المولوی الافخم و الاستاد الشیخ العارف بالله الاحد المولوی علام
محمد سیدی و سندی و سیدی و استادی   المعروف بمیر فقیر الله
السورتی عن شیخه واستاده السید احمد بن حسن   عن شیخه المؤلف
المولوی ولی الله السورتی قدس الله سره *

Beginning —

الحمد لله رب العالمین اکمل الحمد علی کل حال   الصلوة و السلام
الاتمان الاکملان علی سید المرسلین   اما بعد فیقول العبد المذنب
الافقر الی الله الغنی المسمی بولی الله ابن المولی الاعظم و الاستاد الاکرم
و المرشد الافخم العارف بالله الاحد الشیخ الکامل المکمل الشهیر بمولوی علام
محمد رحمه الله و بعدنا به انی کتبت کثیر الخطور ببالی ان التقط من
کتاب مشکوة المصابیح الذی لا نظیر له فی جمع احادیث النبویه من
کتب ائمه السلف و من عدة من الکتب المعتبرة کالشفاء و المواهب بعض
الاحادیث الجامعة للمقاصد الکثیرة فی بیان ضروریات الملة   و سمیته
بالتنبیهات النبویة فی سلوک الطریقة المصطفویة الخ *

The work is not mentioned in any catalogue

Though the present copy is not dated yet the above mentioned seal suggests that it was written in or before A H 1307

No. 407.

foll 34, lines 21, size 9 × $6\frac{1}{2}$, $6\frac{1}{2}$ × 5.

الاحاديث في صلة الارحام

AL AHÂDÎS FÎ SILAT AL ARHÂM.

A work on Hadîs dealing with the excellence of giving pecuniary help to one's relatives and showing favour and sympathy to them

The author, whose name does not appear anywhere in the preface, says that he compiled the present work from the six canonical collections of traditions

Beginning —

اللهم حبب الينا الايمان و زينه في قلوبنا و كره الينا الكفر و الفسوق و العصيان و اجعلنا من الراشدين *

The work is a rare one

Written in Naskh Dated, A H 1222

WORKS ON HADÎS COLLECTED FROM A NUMBER OF RELIABLE WORKS.

No 408.

foll 291, lines 31, size 10 × 7, 8 × $4\frac{1}{2}$

جمع الجوامع

JAM' AL JAWÂMI'

(Also called Al Jâmi' Al Kabîr)

A collection, according to the claim of the author,* of the entire Hadîs Qaulî (sayings of the Prophet) and Fi'lî (actions of the Prophet), arranged in alphabetical order, divided into four volumes

* The claim of the author (Suyûtî) to have collected every Hadîs in the present work is based on mere presumption It is hardly possible to limit

By Jalaladdın Abdarrahman bın Abı Bakr as Suyutı حلال الدين عبد الرحمن بن ابى بكر السيوطى (d A H 911 = A D 150ɔ) See Lib Cat vol v part ı p 3

VOLUME I

Beginning —

سبحان مبدأ الكواكب الخ •

Though not a complete collection of Hadıṣ (see foot note below) yet being as it is a collection of Hadıṣ contained in 30 reliable works on Hadıṣ the present work has greatly facilitated the task of scholars wishing to work on the subjec Suyutı as the voluminous writer of 600 works is known to us to be unequalled but he is specially famous for the present composition as no one else before him is known to us to have attempted a composition of the present nature Abu l Hasan Bakrı a scholar of the 10th century A H remarks that Suyutı by the present composition has put an obligation on the scholars of the world للسيوطى منة على العالمين see Ithaf p 129 Below each Hadıs is a reference to the works from which it is taken In No 427 below are enumerated the 30 works referred to above along with others

The present volume ends with the Hadıṣ beginning with the letter الف followed by ن

For other copies of the work see Berlin Nos 1350-52 Cairo *vol ı p 325 Rampur No 101*

No 409

foll 182 lines 31 size 10 × 7 7¼ × 4½

VOLUME II

Continuation of the above beginning with Hadıs beginning with the letter الف followed by ن thus انى لا علم كلمة يوفال لذهب عنه ما يجد and ending with Hadıṣ beginning with the letter ى

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the Hadıṣ to any particular number see commentary on Al Jâmı as Ṣagîr (No 4 0 below) by Munâwî (d A H 1031=A.D 162) where he refers to this very fact thus — بحسب ما اطلع عليه المصنف لا باعتبار نفس الامر لتعذر الاحاطة بها *Moreover Suyûtı himself after the pre ent composition* noticed a number of Hadı omitted in the work and recorded them in Al Jâmı as Ṣaġır (No 415) and agai in Az Zıyâdât Alı Qarı (d A H 1014=A D 160ɔ) in Istıdrakât and Munâwı ın Al Jâmı al Azhar even after Suyûtı s two later compositions on the subject collected a number of Hadıṣ omitted by Suyûtî It is evident from the above facts that it is quite impossible to make a complete collection of Hadîṣ

No 410.

foll 125, lines 31, size 10 × 7, 7½ × 4½.

VOLUME III

Continuation of the above, beginning with Hadîs beginning with the letter ک followed by الف, thus — حرف الكاف كاتم العلم يلعنه كل سئى حتى الحوت فى البحر الخ and ending with Hadîs beginning with the letter م followed by ن, thus من علق فى مسجد قنديلا الخ The colophon runs thus — آخر الجزء الثالث ويتلوه الرابع.

No. 411.

foll 141, lines 31, size 10 × 7, 8 × 4½

VOLUME IV

Continuation of the above, concluding the Hadîs beginning with the letter م followed by ن, thus — من علق ودعة فلا ودع الله له and ending with Hadîs beginning with the letter ى

A note at the end says that these four volumes were transcribed from a copy dated A H 994 All these four volumes are written in Naskh, and the first two volumes are dated, A H 1000

No 412

foll 316, lines 31, size 11 × 7; 8 × 5

Another copy of Al Jam'al Jawâmi', designated as the first volume, beginning like the preceding copy, No 408 above, and ending with the letter ح It corresponds with Vol I and foll 1–66 of Vol II above

A note at the end says that, in A H 945, the present copy was compared with the original by 'Alî bin Muhammad, the owner of the present copy The note runs thus — بلغ مقابلة على حسب الطاقة بالاصل على يد مالكه على بن محمد سنة خمس و اربعين و تسعمائة

The title page bears two seals of 'Itimâd Khân (*d* A H 1077 = A D 1666, see Beale's Biographical Dictionary, p 185), a noble of Shâh Jahan's court Two 'Azzddîdah of Shâh Jahân are also found on the title-page One Mullâ Wâqif, in his note on the title-page, gives us to understand that the MS was placed in the Royal Library by the order of Shâh Jahân (A H 1037–1063 = A D 1628–1658)

Wrıtten ın good Naskh Though the copy ıs not dated yet the note dated A H 945 notıced above sugge ts that ıt was wrıtten before that date

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No 413

foll 408 lınes 31 sıze 10 × 6½ 7½ × 4½

Another correct copy of the same de ıgnated as the first volume begınnıng lıke No 408 above and endıng wıth the letter ر followed by ى thus رجوا محالسكم بالصلوة It corresponds wıth Vol I and foll 1–137ᵇ of Vol II No 409 above

A note on the tıtle page says that one Lutfallah bın Muham mad purchased the present MS ın Mecca ın A H 1027 from one Qasım bın Muhammad

Though the MS ıs not dated yet the present note suggests that ıt was wrıtten ın or before A H 1027

Wrıtten ın good Naskh

No 414

foll 357 lınes 21 sıze 8¼ × 6¼ 9 × 4

زبدة جمع الجوامع

ZUBDAT U JAM' AL JAWÂMI'

(Also called Safinat an Nıjat)

Collectıon of the tradıtıons of Jam al Jawamı wıth the omıssıon of the Isnad dıvıded ınto 110 chapters

By Uqaıl bın Umar al Hadramı عقيل بن عمر الحضرمي, a well known scholar and Sufı of Arabıa He was born ın A H 1001 and studıed under the scholars and tradıtıonısts of Mecca and Medına He dıed ın A H 1062 = A D 1653 See Khulasat al Asar vol ııı p 114 Al Mashra ar Rawı vol ııı fol 124

Begınnıng —

بسم الله الرحمن الرحيم الحمد لله الذي بين للناس علوما و حكما و اعلاما
باب في ذكر العلماء روى ان محمدا رسول الله
صلى الله عليه و سلم قال عبد الله حراس الخير و السر و مصاحبها الرجال
طوبى لمن جعله الله مفتاحا للخير الخ *

In the colophon, the authoı desıgnates the present work Safînat an Nıjât.

و قد سمى كتابى هذا سفينة النجاة ... . و جمع ما ذكر من الحديث مستخرج من الجامع الكبير *

The work ıs a rare one, no mentıon of ıt havıng been traced ın any catalogue

Wrıtten ın good Naskh Dated, A H 1219.

Scrıbe عبد الله بن محمد الفارسى

No 415.

foll 422, lınes 31, sıze 13 × 8, 7 × 4½

الجامع الصغير

AL JÂMI' AS SAGÎR.

A collectıon of the Hadîs Qaulî of Jam'al Jawâmı' (Nos 408–411 above), wıth the addıtıon of a number of Hadîs Qaulî omıtted from that work, composed ın A H 907 The Isnâd ıs omıtted throughout ın the present work, but a reference to the works ın whıch these tıadıtıons are found ıs noted below each Hadîs

By Jalâladdîn 'Abdarrahmân bın Abî Bakr as Suyûtî جلال الدين عبد الرحمن بن ابى بكر السيوطى (*d* A H 911 = A D 1505), the author of Jam'al Jawâmı'

The object of the author ın the present composıtıon ıs to fulfil the wants of scholars for a separate work on thıs class of Hadîs (Qaulî), and to record the Hadîs of the same class notıced by hım after the composıtıon of Jam'al Jawâmı'

Begınnıng —

الحمد لله الذى بعث فى رأس كل مائة سنة من يجدد لهذه الامة امر دينها الخ *

For other copıes of the work, see Berlın, Nos 1353-60 Parıs, No 766, Jenı, Nos 194–7 Caıro, vol ı, p 321

The work was prınted ın Bûlâq, A H 1287

The followıng note at the end says that, ın A H 1148, the MS was compared wıth a copy, whıch was compared by Husâmuddîn 'Alı Muttaqî (d A H 975 = A D 1665, see No 426 below) wıth the orıgınal

وبلب بالنسخه التى قابلها السيح سلى المفتى من النسخه التى
وبلب بالنسخه المكتوبه بيد المصنف فى يوم الجمعة سنه ثمان اربعين
و مائة و الف من الهجرة النبويه *

The follow ing note on the title page gives us to understand that the present MS was brought to India from Mecca by Shah Waliallah (*d* A H 1176 = A D 1762 see Lib Cat vol v part i p 5) who purcha ed it in Mecca for five Dinars — هذا كتاب الجامع الصغير معتبرى الحديث بحر المدقق المحدث شاه ولى الله اشترى بمكه لخمسة دينار

Written in good Naskh Though the MS is not dated yet the note dated A H 1148 suggests that it was written in or before that year

The name of scribe is omitted

No 416

foll 324 lines 26 size 11 × 7 7 × 4

The Same

Another copy of the same written in ordinary Naskh Dated A H 1171

Scribe مالک بن موسى بن على

No 417

foll 422 lines 20 size 12 × 8½ 7½ × 4½

Another copy of the same written in good Naskh Dated A H 1049 The present copy contains in each chapter Hadis of the same category omitted in the original but taken from Az Ziyadat and added to the pre ent copy by the scribe The added Hadis is preceded by the word ذيل (continuation)

Az Ziyadat is the work of Suyuti (the author of Al Jami as Sagir) and is a collection of Hadis omitted in his Al Jami as Sagir as well as in Jam al Jawami See for other copies of Az Ziyadat Berlin No 1361 Cairo vol i p 437 Jeni No 203

The scribe (محمد بن محمد السخاوى) purposely added the Hadis of Az Ziyadat in the present copy so that scholars and readers may easily be able to know about the Hadis omitted in the original work without referring to Az Ziyadat

No 418.

foll. 390, lines 31, size 10 × 7, 8 × 4½

الكوكب المنير

AL KAUKAB AL MUNÎR.

A commentary on Al Jâmi'as Sagîr, containing explanations of difficult words and passages, pointing out in most cases the philology of the words, and giving the necessary variant opinions of Muhammadan jurists, divided into two volumes

Vol I

Beginning —

الحمد لله الذى اطلع انوار السنة النبوية ..... وبعد فهذا شرح لطيف . على الكتاب المسمى بالجامع الصغير . . و سميته الكوكب المنير *

By Shamsaddîn Muhammad bin 'Abdarrahmân al 'Alqamî شمس الدين محمد بن عبد الرحمن العلقمى, a Shâfi'î scholar and traditionist who studied tradition under Suyûtî, the author of Al Jâmi'as Sagîr, and many others He is specially known for his merits in philology and poetry The author of Raihânat al Alibbâ mentions him as a recognised poet of his age He was born in A H 897 = A D 1491, and died in A H 978 = A D 1250 See Berlin, No 1363, Hâj Khal. vol i, p 288

The following passage by the commentator, quoted by the scribe at the end of vol ii, gives the date of composition of the present commentary as A H 968 —قال المؤلف رحمه الله تعالى فرغت من تاليفه يوم الاربعاء سعبان المكرم سنة ثمان و ستين و تسعمائة For other copies of the work, see Berlin, No 1362, Paris, Nos 770-2, Cairo, vol i, p 393

No 419

foll 390, lines 31, size 10 × 7, 8 × 4½

VOLUME II

Continuation of the same It begins with the commentary on Hadîs قوله حج نعسك الخ, and ends with that on Hadîs اليوم الموعود يوم القيمة الخ

Both the volumes are written in good Naskh Dated, A H 1106

No 420

foll 311 lines 29 size 14 × 9 8 × 5½

فيض القدير

FAID AL QADÎR

An extensive and useful commentary on Al Jami as Sagir containing explanations of difficult words and passages and comments on the Isnad (the sources of narration) of the Hadis and on the Traditionists and many other connected points The entire commentary is in three volumes of which the last volume is wanting in the Library

VOLUME I

Beginning —

الحمد لله الذى جعل الانسان هو الجامع الصغير يطوى ما يصمه الخ ٭

By Abdarra uf bin Taj al Arifin bin Ali bin Zain al Abidin عبد الروف بن تاج العارفين بن على بن زين العابدين commonly called Al Munawi a prominent author and scholar of his age He composed more than 200 works on different branches He worked as professor of Salahiyah Madrasah in Cairo for a considerable period His reputation as an author and scholar is not equal to that of Ali Qari (*d* A H 1014 = A D 1605 see Lib Cat vol v part i No 237) though he attempted to win it He was born in Cairo A H 952 and died in A H 1031 = A D 1622 See Khulasat al Asar vol ii p 410 Brock vol ii p 306

For other copies of the work see Pet No 59 Alger No 507 Jeni Nos 223–34 Cairo vol i p 291

Written in good Naskh Not dated apparently 11th century A H

—

No 421

foll 460 lines 35 size 11 × 7¼ 7½ × 5¼

Continuation of the above beginning thus — باب الهمزة ثم الجزء الثانى ويتلوه — and ending as follow ان البركة تنزل فى وسط الطعام الجزء الثالث

Written in good Naskh not dated A note dated A H 1106 at the end which runs thus — دخل فى نوبة اهل العباد علما و احوجهم —

صادق بن ابراهيم سنة ١١٠٢ ... الى رحمة الله tells us that the MS was for some time in the possession of one Sâdiq bin Ibrâhîm in A H 1106 This note at once suggests that the copy was written in or before A H 1106

Scribe محمد بن علي مسرف بن ابراهيم الحريسى السافعى

No 422

foll 540, lines 23, size 8 × 5½, 6½ × 4

التيسير

AT TAISÎR.

An abridgment, by the author himself, of the foregoing work The present abridgment is divided into three volumes

VOLUME I

Beginning —

الحمد لله الذى علمنا من تأويل الاحاديث فاطر السموات و الارض

. .. و سميته التيسير فى شرح الجامع الصغير الخ *

Hâj Khal, in vol i, p 288, mentions an abridgment of Faid al Qadîr (see Nos 420–21 above) under the above title (Taisîr), with the same beginning as quoted above, but holds that the abridgment is by some unknown author, as would appear from the following —

ثم اختصر بعضهم و سماه التيسير اوله الحمد لله الذى علمنا من تأويل الاحاديث الخ *

The statement of the Khulâsat al Asar, vol ii, p 412, however (viz, that 'Abdarra'ûf composed an abridgment of his own larger commentary, Faid al Qadîr, under the title of Taisîr) is supported by a note at the end of the present copy, which is quoted below We accordingly have strong reasons to hold that the present abridgment is by 'Abdarra'ûf, and that Hâj Khal failed to identify the author

تم الجزء الاول من الشرح . . على الجامع الصغير لسيدنا و مولانا الشيخ عبد الروف المناوى *

•

No 423

foll 21t lines 23 size 11 x 7¹ 7 x 5⅟

VOLUME II

Continuation of the preceding volume beginning thus —

اى لنط السلامه ند اعلم له كل كدب من الكتب السما يه المدله
ولة ماحب استعداد مى سح اسما الحسنى الخ •

The colophon runs thus —

تم التحر الدى من السح التد لى الجامع الصعير لمولانا شيخ
عد الرو امداري •

Written in good Naskh Dated A H 10 .. The name of the scribe is unknown but both volumes are written in the same hand

No 424

foll 214 lines 23 size 11 x 7¹ 9 x 5¹

VOLUME III

Continuation of the above beginning thus —

حرف الكاف تم العلم س اهله •

The present volume in A H 1061 was in the possession of one Abdarrahman bin Muhammad as appears from the following note

من نعمه الله على عدة العد عد الرحمن ابن محمد المرحوم
العمرى سنه احدى ستين الف من الهجرة النبويه •

Written in good Naskh Dated A H 1046

Scribe يحيى بن عبد الصمد

No. 425.

foll 425, lines 33, size $9\frac{1}{2} \times 5\frac{1}{2}$, $6\frac{1}{2} \times 5\frac{1}{2}$

منهج العمال

MANHAJ AL'UMMÂL.

A collection of the Hadîs of Al Jâmi' as Sagîr (see No 415 above) and Az Ziyâdât (see Berlin, No 1361), arranged according to the arrangement observed in Al Jâmi'al Uṣûl (see Lib Cat vol v, part i, Nos 223–224), which are nearly the same as in the works of Jurisprudence Each Bâb of every Kitâb, however, is arranged in alphabetical order The present work, which comprises the Hadîs contained in the two works of Suyûtî mentioned above and follows the above arrangement, is very useful for reference, especially to those interested in the Hadîs which are the sources of the ordinances of Jurisprudence

By 'Alî bin Husâmaddîn al Muttaqî علی بن حسام الدین المتقی an Indian scholar, Sufî and traditionist, who is known to us as the author of 100 works on different subjects in the Arabic and Persian languages He was born in Burhânpûr (in Gujarât), A H 885, and completed his studies in his native town, as well as in Multân, under his father and many others He received spiritual training from شیخ باجن and other Sufîs In short, the fame of his learning and piety spread far and wide He kept himself busy in teaching, in spiritual training, and in composing his works His sittings for teaching and spiritual training were attended by scholars, chiefs and nobles Burhân Shâh (A H 932–943 = A D 1526–1536) and Mahmûd Shâh (A H 944–961 = A D 1521–1536), the Kings of Gujarât, used to visit the author at his house He, for some time, was a Qâdî of Burhânpûr, but in A H 953 the author, giving up the post, left India for Mecca, where he permanently settled, and soon after was recognised as a leading Sufî traditionist and scholar of the place 'Alî Muttaqī is known for his keen and scholarly interest in Suyûtî's three works, i e, Al Jam' Al Jâwâmi', Al Jâmi' As Sagîr, and Az Ziyadât He made every possible attempt to extend the utility of the Hadîs contained in these three works The gradual development of his ideas for offering facilities to scholars in referring to the Hadîs of Suyûtî's three works prompted him to undertake the following six compositions based on those works of Suyûtî —

I Manhaj al 'Ummâl, the present work

II Ikmâl al Manhaj a collection of the Hadîs omitted in Manhaj al 'Ummâl.

III Gayat al Ummal a collection of Hadis contained in the above mentioned two works arranged according to the arrangement observed in Manhaj

IV Al Mustadrak a collection of Hadis Fi li contained in Suyuti s Jami al Jawami but omitted in Al Jami as Sagir

V Kanz al Ummal a collection of Hadis of the two preceding works Gayat al Ummal and Mustadrak

VI An abridgment of the preceding work with the omission of the Isnad The arrangements in all the works are the same

Ali Muttaqi died in Mecca A H 975 = A D 1665 and left behind him a large number of pupils and disciples in Mecca as well as in India See Akhbar Al Akhyar p 294 An Nur as Safir fol 230 Ithaf p 236 Brock vol ii p 384 Many authors wrote independent works on his life of which the following two works by his two pupils one اتحاف النقى by Abdalwahhab (*d* A H 1001 = A D 1592) and the other القول النقى by Al Fakihani (*d* A H 982 = A D 1573) are well known

Beginning —

الحمد لله الذى منو الانسان بعرىتحه مستعمه من سائر المخلوقات الخ *

A copy of the work is mentioned in Cairo vol i p 433

Written in Naskh Not dated apparently 11th century A H

No 426

foll 219 lines 21 size 9½ × 6 7¼ × 4¼

سرح منهج العمال

SHARH U MANHAJ AL 'UMMÂL

A commentary on the preceding work containing explanations of the difficult passages and words used in Manhaj

By an anonymous author The name of the commentator is not noted but a note on the title page which runs thus — هذا سرح منهج العمال بخط مصنفه suggests that the present MS is an autograph copy

Beginning —

الحمد لله رب العالمين و العاقبة للمتقين و الصلوة و السلام على رسوله محمد و اله اجمعين قوله انما الاعمال اى صحتها او ثوابها قوله فمن كانت هجرته الى اجرة اى من قصد وجه الله الخ *

Written in good Naskh Not dated apparently 10th century A H

No 427

foll 411, lines 25, size $9\frac{1}{2} \times 6\frac{1}{2}$, $7\frac{1}{2} \times 4\frac{1}{2}$

الجلد الرابع من كنز العمال

AL JILD AR RÂBI' MIN KANZ AL 'UMMÂL.

(The 4th volume of Kanz al 'Ummâl)

Kanz al 'Ummâl is a collection of the traditions contained in 'Alî Muttaqî's Gâyat al 'Ummâl and Mustadrak, by the same 'Alî Muttaqî علی متقی, see No 425 above The present work of 'Alî Muttaqî offers full facilities of reference to the Hadîs contained in Suyûtî's Jam'al Jawâmi, 'Al Jami'as Sagîr and Az Zîyâdât, which comprise between them Hadîs collected from the following works —1–6 As Sihâh as Sittah, the six canonical collections of traditions (see Lib Cat, vol v, part i, Nos 129, 188, 208, 210, 215, 220) 7 Muwattâ' (see Lib Cat, vol v, part i, No 121) 8 Al Adab al Mufrad (see No 370 above) 9 Musnad u Abî Da'ûd At Tayâlisî (see Lib Cat, vol v, part i No 241) 10 Musnad u Ahmed bin Hanbal (see Lib Cat, vol v, part i, No 242) 11 Zawâid u Musnadi Ahmed bin Hanbal 12 Mustadrak (see Lib Cat, vol v, part i, No 206) 13 Musnad u Abî 'Uwâna (see No 481 below) 14 Musnad u 'Abd bin Humaid (see Lib Cat, vol v, part i, No 252) 15 Al Mu'jam As Sagîr (see No 319 above) 16 Al Mu'jam al Kabîr, by Tabarânî 17 Al Mu'jam al Awsat, by the same Tabârânî 18 Shu'ab Al 'Imân, by Baihiqî 19 Musannadû Ibn Abî Shaibah 20 Musannad of Ibn 'Abdarrazzâq 21 Sunanu Sa'îd bin Mansûr 22 Musnad ad Dailimî (see Lib Cat vol v, part i No 255) 23 Sunan u Dār Qutnî 24 Nawâdir al Usûl li at Turmudi 25 Sahîh u Ibn Haiyyân 26 Sahih Ibn Khuzaimah 28 At Tâ'rikh of Bukhârî 29 At Tâ'rîkh, by Khatîb 30 At Tâ'rikh, by Ibn 'Asâkir 31 Hilyah, by Ibn Nu'aim 32 Ad Du'afa', by 'Uqailî 33 Al Kâmil, by Ibn 'Adî 34 Musnad u Abû Ya'la 35 Al Muntaqa 36 As Sahîh li Ibn as Sakan 37 Tahdib al 'Âsâr, by Ibn Jarîr 38 Tafsîr Tabarî 39 Al Jâmi' by 'Abdarrazzâq 40 Mu'jam u Ibn Qâni' 41 Al Mukhtârât, by Diyâ'l al Maqdîsî' 42 Sunanu Baihaqî

Abû'l Hasan Bakri, the teacher of 'Alî Muttaqî, remarks that 'Alî Muttaqî by the present composition has put Suyûtî under an obligation, as he has made Suyûtî's works of much greater utility In fact, 'Alî Muttaqî has fulfilled in the present composition the requirements of Suyûtî's three works noticed above The present use-

ful work has been printed in the Da irat al Ma arif Press Hyderabad in 8 volumes A H 1318

Beginning —

حرف القاف من قسم الاقوال و فيه ثلثه كتب القسمة القصاص -
القصص *

The present volume corresponds with pp 263–337 of vols vii and viii of the Hyderabad edition

The title page bears an Arddidah dated A H 1129 and two seals one of Azim Khan dated A H 1130 and the other of Waqif Khan dated 1143 nobles of the court of Muhammad Nasiruddin Shah (A H 1131–1161 = A D 1719–1748)

No 428

foll 456 lines 21 size 12 x 7½ 9 x 5

منتخب كنز العمال

MUNTAKHABU KANZ AL 'UMMÂL *

An abridgment of Kanz al Ummal the preceding work by the author of the same in three volumes These three volumes were given to the founder of the Library by the Librarian of the Asifiyah Library Hyderabad in exchange for certain other MSS as appear from the following note اين نسخة منتخب كنز العمال درمبادله بعضي كتب كه در كتا خانه آصفيه موجود نبوده بكتاب خانه موسومه باور ئيل ببلك لائبريري بنا بموده مولوي خدا بخش خان بهادر بانكي پور داده شد

VOLUME I

Beginning —

الحمد لله الذي سهل على عباده حفظ الكتب و السنة الخ *

The Isnad of the Hadis is omitted throughout the work

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* A study of th pre en w rk which contains the Hadis of 4 works (see No 4 7 abov) tog th r th the comm ntary on the same (Nos 432–35 below) aff d to s t ola all the inf rmation they require without their needing to refe to the w rks Nos 408– 7 above

No. 429.

foll 496, lines 21, size 12 × 7½, 9 × 5

VOLUME II

Continuation of the preceding volume, ending with the Hadîs beginning with the letter ط

No. 430.

foll 496, lines 21, size 12 × 7½, 9 × 5

VOLUME III

Continuation of the above volume, beginning with the Hadîs of حرف العس and ending with the Hadîs of the letter ى

The present work was printed in Egypt, A H 1313

Written in beautiful Naskh Not dated, apparently 11th century A H Each volume bears a seal of the 'Âsifîyah Library at the beginning and at the end

No. 431.

foll 407 lines 35, size 12 × 7½, 9 × 5½

Another copy of the 3rd volume, beginning and ending like No 430 above

A note, at the end, says that the present copy was compared with another correct copy in A H 1053

Written in good Naskh Not dated, but the above note suggests that it was written in or before A H 1053.

No. 432

foll 388, lines 29, size 13 × 7 8½ × 5½

سلم الانوار

SULLAM AL ANWÂR.

An extensive commentary on Muntakhabu Kanz al 'Ummâl (see Nos 428–31 above), in four volumes, dealing with the explanation of the Hadîs from different points of view, and quoting from commentaries on the original works from which the Hadîs in Muntakhab are taken

By an anonymous author The marginal notes and frequent corrections and alterations in all the four volumes of the commentary suggest that these volumes are the original autograph copies written apparently in the 12th century A H This fact also leads us to think that the commentator was a scholar of the 12th century A H

VOLUME I

Beginning —

اعلم ايها الناظر فى هذا التأليف بانى جمعت احاديث التى شرحتها و استدلالاته من منتخب كنز العمال فى سنن الاقوال و الافعال للمتقى الحمد لله رب العالمين والصلوة و السلام على سيدنا محمد و على سائر الانبياء و على اله و اصحابهم عدد انفاس ذرات الوجود الظاهرة و الباطنة فى الدنيا و الاخرة و اشهد ان لا اله الا الله وحده لاشريك له و اشهد ان محمدا عبده و رسوله و سميته سلم الادوا *

The work is divided into 12 books and 178 chapters and a khatimah The present volume ends with a portion of the 3rd chapter of the 6th book

Written in fair Naskh

No 433

foll 113 lines 28 size 13 × 9 8½ × 5

VOLUME II

Continuation of the above beginning الرشاد و الهدى وجد قرة روضة من رياض الجنة الخ and ending with the last chapter of the 9th book thus —

ابوبكر فى العلانيات و رضى الله تعالى عن اصحاب رسول الله اجمعين و من تبعهم باحسان الى يوم الدين *

Written as above

No 434

foll 319 lines 29 size 13 × 9 8½ × 5

VOLUME III

Defective at the beginning for want of a portion of the 1st chapter of the 10th book beginning abruptly thus عن ابى هريرة و لا

نحس من حالك , نح د ت ك فط الح and ending with a portion of the last chapter of the 11th book, thus فانما اراد ان نعلوه بالسيف فال الرحل لا اله الا الله فلم نىنا هى حتى فىله.

Written as above

No 435.

foll 300, lines 29, size 13 × 9, $8\frac{1}{2}$ × 5

VOLUME IV

Continuation of the above, beginning thus — فوحد الرحل في نفسه من فتله فذكر حديثه للنبى صلى الله عليه و سلم

The Khâtimah begins on fol 42ª thus الخاتمه في ذكر بعض مواعظ و خطب وردت عن نبنا محمد صلى الله عليه و سلم

The volume is partly defective at the end

No 436

foll 123, lines 21, size 11 × 8 8 × 5

كنوز الحقائق

KUNÛZ AL ḤAQÂ'IQ.

A collection of 10,000 Hadîs, without Isnâd, from 49 works on Hadîs, arranged in alphabetical order The reference to the work from which the Hadîs is taken is noted below each Hadîs

By 'Abdara'ûf Muhammad bin Tâj al 'Ârifîn al Munâwî عبد الروف محمد بن تاج العارفين المناوى (*d* A H 1031 = A D 1622 See No 420 above)

Beginning —

الحمد لله الذي كسا اهل الحديث رداء الشرف فى كل اقلم و رفع شانهم و اعلى ذكرهم . . . . و سميته كنوز الحقائق الخ *

For other copies of the work, see Goth No 610, Paris, No 777, Alger, Nos 517, 874/5, 974, Cairo, vol ii, p 389

The work was printed in Bûlâq, A H 1286 and in Cairo, A H 1305

Written in good Naskh Not dated apparently 11th century A H

USÛL AL HADÎS*

No 437

foll 89 lines 27 size $9^1 \times 6\frac{1}{4}$ $6\frac{1}{4} \times 3^1$

كتاب معرفة علوم الحديث

KITÂBU MA'RIFATI 'ULÛM AL HADÎS

A rare worl on the Science of Hadıș containıng descrıptions of 52 classes of Hadıș divided into 7 parts bound ın one volume Each part bears a separate beginning and frontispiece

By Muhammad bın Abdullah bın Muhammad al Hal ım محمد بن عبد الله بن محمد الحاكم commonly called Ibn al Baıyı (*d* A H 405=A D 1014) See Lib Cat vol v part ı pp 105 6

Usul al Had or the principles o tho Scien of Tradition deals with the principles acco ding to which Hadı are classified tl eir narrat rs and the p c fied rules and conditions l y which the merits of Hadı are to be judged These arious points are dealt with to some extent in early works on Hadıș n l ın Asma ar R jal (biography of the traditionists) but Kitab At Taqasım a Al Anwâ by Ibn Hajyan (*d* A H 354=A D 965) is the first separate work on the subject known to us Ibn Hajar on mere presumption holds Al Muhdı al Fâsil Bain Ar Rawı Wa Al Wâ ı by Mul ammad Hasan ar Ramhurmuzı (*d* A H 360=A D 972) to be the first work on the subject See Nuzhat No 453 b low The present wo l by Hakım (No 437) and its supplement by Abu Nu aım Isf hanı (*d* A H 430=A D 1030) the pupil of Hakım are criticised for mitt ng the d scription of many important classes of Hadıș The composıtions on the present subject of Khatıb Bagdâdı (*d* A H 463=A D 1071) are sp cially recognized He composed a separate work on each cl ss of Had ș Muqaddımah (No 440 below) of Ibn Şala l (*d* A H 643=A D 1243) which ın fact is an abridgment of Khatıb s comp sit ons is looked upon as an invaluable work Khat b s and Ibn Şalah s works are the main basis for the compositions on the s ıbj ct l v succeeding traditionists The works of Asmâ ar Rijal referred to above which deal specially with the m rits of the traditionists and contain biographical particulars generally are class fied as biography of the traditionist under the head of Biography See for th ı tv orks on the subject Hand l st vol ıı pp 301-308 S ch vo ks are classif d ın this way mainly because ıt was these whicl evoked and served as a model for the composition of b ograpl cal accounts of otner literary groups See for 17 such groups and the works on ach Hand list vol ıı pp 292 301 312-323

Foll 1—22 Part I

Beginning —

احدرنا الامام الحافظ ابو القاسم اسمعيل بن محمد بن الفصل حدىنى قال احدرنا ابوبكر احمد بن على بن عبد الله بن حلف بعرأنه عليه بنيسابور فى شهر رمضان سنه احدى و ثمانين (ثلثمائه) قال احدرنا الحاكم ابو عبد الله محمد بن عبد الله بن محمد بن حمدويه بن نعيم بن الحاكم الحافظ قال الحمد لله ذى المن و الاحسان و القدرة و السلطان الذى انشأ الخلق بربوبيته الخ *

The present part consists of descriptions of the following 13 classes —

1	foll 3–7[a].	معرفة عالي الاسناد
2	foll 7[b]–8[a]	العلم بالنازل من الاسناد
3	foll 8[b]–9[a]	معرفة صدق المحدث
4	foll 9[b]–10[a]	معرفة المسانيد
5	foll 10[b]–11	معرفة الموقوفات من الروايات
6	fol 12	معرفة الاسانيد
7	fol 13	معرفة الصحابة على مراتبهم
8	fol 14	معرفة المراسيل
9	fol 15	معرفة المنقطع
10	foll 16–17	معرفة المسلسل
11	foll 18–19	معرفة المعنعنة
12	foll 20–21	المعضل من الروايات
13	fol 22	معرفة المدرج

Foll 23–45 Part II

Beginning —

احدرنا ابوبكر احمد بن على بن حلف بنيسابور قال الحاكم ابو عبد الله محمد بن عبد الله البيع الخ *

The present part contains descriptions of the following 7 classes —

14	foll 24–26[a]	معرفة التابعين
15	foll 26[b]–28[a]	معرفة اتباع التابعين

16	fol 28b	معرفه الاكابر من الاصاغر
17	foll 29-30	معرفه اولاد الصحابه
18	foll 30b-33	معرفه الجرح و التعديل
19	foll 34-39	معرفه الصحيح و السقيم
20	foll 40-45	معرفه فقه الحديث

Foll 46-69 Part III

Begins like Part II and contains descriptions of the following 7 classes —

21	foll 49-52	معرفه ناسخ الحديث و منسوخه
22	foll 52b-53	معرفه الالفاظ الغريبه في المتون
23	foll 54-5 a	معرفه المشهور من الحديث
24	foll 5 b-56	معرفه غريب الحديث
25	foll 57-60	معرفه الافراد من الحديث
26	foll 60b-66	معرفه المدلسين
27	foll 67-68	معرفه علل الحديث

Foll 70-75 Part IV

Begins like Part II and contains descriptions of the following 9 classes —

28	foll 72-74	معرفه الشاذ من الروايات
29	foll 75-78	معرفه سنن رسول الله صلى الله عليه و سلم
30	foll 79 81	معرفه الاخبار التي لا معارض لها بوجه من الوجوه
31	fol 82a	معرفه زيادات الفاظ فقهية في الاحاديث يتفرد بالزيادة راو واحد
32	foll 82b-85	معرفه مذاهب المحدثين
33	foll 86-89	معرفه العلوم من مذاكرات الحديث
34	fol 90	معرفه التصحيفات في المتون
35	foll 90b-93	معرفه تصحيفات المحدثين في الاسانيد
36	foll 93b-95	معرفه الاخوة و الاخوات من الصحابة و التابعين و اتباعهم الى عصرنا هذا

Foll 96-123 Part V

Begins like Part II and contains descriptions of the following 7 classes —

37 foll 98–99 معرفة جماعة من الصحابة و التابعين و اتباع التابعين

38 foll 100–104 معرفة قبائل الرواة من الصحابة و التابعين و اتباعهم الى عصرنا هذا كل من له نسب في العرب مشهور

39 foll 105–109 معرفة انساب المحدثين من الصحابة الى عصرنا هذا

40 foll 110–112 معرفة اسامى المحدثين

41 foll 113–117 معرفة الكنى للصحابة و التابعين و اتباعهم الى عصرنا هذا

42 foll 118–121 معرفة بلدان رواة الحديث و اوطانهم

43 foll 122–123 معرفة الموالى و اولاد الموالي من رواة الحديث

Foll 124–148 Part VI

Begins like Part II, and contains descriptions of the following 4 classes —

44 foll 127–131 معرفة اعمار المحدثين من ولادتهم الى وقت وفاتهم

45 foll 132–135 معرفة القاب المحدثين

46 foll 136–138 معرفة رواية الاقران من التابعين و اتباع التابعين و من بعدهم من علماء المسلمين

47 foll 139–148 معرفة المتشابه في قبائل الرواة و بلدانهم و اساميهم و كناهم و صناعاتهم

Foll 149–166 Part VII

Begins like Part II, and contains descriptions of the following 5 classes —

48 foll 151–152 معرفة مغازى رسول الله صلى الله عليه و سلم و سراياه و بعوثه و كتبه الى المشركين

49 foll 153–158 معرفة الائمة الثقات المشهورين من التابعين و اتباعهم

50 foll 159–161 جمع ابواب التى يجمعها اصحاب الحديث

51 foll 162–163 معرفة جماعة من الرواة التابعين و من بعدهم لم يحتج بحديثهم فى الصحيح

52 foll 164–166 معرفة من رخص فى العرض على العالم

Only one other copy of the work is mentioned viz in 'Âsifîyah Library, Hyderabad See printed list, vol i, No 440

The present copy is not written carefully. Frequent corrections are wanted Dated, A H 1291

No 438

foll 29 lines 26 size $9^1 \times 6^1$ $7^1 \times 9^1$

كتاب الكفاية في معرفة

اصول الرواية

KITÂB AL KIFÂYAH FÎ MA'RIFAT AL USÛL AR RIWÂYAH

An old and extremely valuable copy of Al Kifayah one of the most useful works on the Science of Hadis but unfortunately incomplete containing only Parts vi and vii of the work In fact no library appears to possess a complete copy The two parts contained in the present copy discuss the question of whether if the narration is not verbatim but is expressed in the narrator's own words and yet the sense of the Hadis is correct it may be accepted as valid and if so under what conditions The present copy was for some time in possession of Prince Ahmad (the son of the famous Sultan Salahaddin) and bears the autograph notes of Prince Ahmad and of many traditionists and scholars male and female who studied from this copy

Author —Abu Bakr Ahmad bin Ali bin Sabit al Khatib al Bagdadi ابو بكر احمد بن علي بن ثابت الخطيب البغدادي known as a very prominent traditionist and historian of Bagdad He was born in a village of Iraq A H 392 = A D 1002 where he received his education In A H 411 to acquaint himself thoroughly with Islamic literature he undertook journeys to different Islamic countries such as Basra Syria Nishapur Egypt Mecca Medina and Bagdad He permanently settled in the last mentioned place He composed nearly 100 works most of them on tradition history and biography He bequeathed his library containing all his compositions and collections for the use of the Muhammadan public of Bagdad He died in A H 463 = A D 1071 and was buried near the tomb of Bishr Hafi a well known Sufi of Bagdad For his life and works see Huffaz vol iii p 331 Brocl vol i p 329 (where A H 403 is a misprint for 463 as the date of the author's death)

Foll 1–13 Part vi The present part is defective at the beginning It begins abruptly thus —

صدوق مؤمن علنا بحدث   احبرنا احمد بن محمد بن عبد الله

الكاتب قال انبانا احمد بن جعفر بن مسلم الختلي نا احمد بن موسى

الجوهري الربيع بن سليمان قال قال الشافعي حاكياً عن سائل سأله قد اراك تقبل شهادة من لا يقبل حديثه الخ *

The present part consists of the following 14 Bâbs

I	fol 1	باب ما جاء في رواية الحديث على اللفظ و من راى ذلك
II	fol 2	باب ذكر الرواية عمن لم يجز ابدال كلمة بكلمة
III	fol 3ª	باب ذكر الرواية عمن لم يجز تقديم كلمة على كلمة
IV	fol 3ᵇ	باب ذكر الرواية عمن لم يجز زيادة حرف واحد و لا حذفه و ان كان لا يغير المعنى
V	fol 4ª	باب ذكر الرواية عمن لم يجز ابدال حرف بحرف و ان كانت صورتهما واحدة
VI	fol 4ᵇ	باب ذكر الرواية عمن لم يجز تقديم حرف على حرف
VII	fol 5ª	باب ذكر الرواية عمن كان لا يرى رفع حرف منصوب و لا نصب حرف مرفوع او مجرور و ان كان معناهما سواء
VIII	fol 5ᵇ	باب في اتباع المحدث على لفظه و ان خالف اللغة الفصيحة
IX	foll 6–7	باب ذكر الرواية عمن كان لا يرى تغيير اللحن في الحديث
X	fol 8ª	باب ذكر الحكاية عمن قال لا يجب اداء حديث رسول الله صلى الله عليه و سلم على لفظه و يجوز رواية غيره على المعنى الخ *
XI	fol 8ᵇ–9ª	باب ذكر الرواية عمن اجاز النقصان في الحديث و لم يجز الزيادة فيه
XII	fol 9ᵇ	باب ما جاء في تقطيع المتن و تفريقه في الابواب
XIII	fol 10	باب ذكر الرواية عمن قال لا يجب اداء الحديث على الصواب
XIV	fol 11ª	باب ذكر الحجة في اجازة رواية الحديث بالمعنى

In the last Bâb, the author refers to another work of his own dealing with the same subject, thus —

و قد ذكرنا طرفه على الاستقصاء باختلاف الفاظها في كتاب افردنا له *

In the colophon, it is stated that the present copy is a transcription of a reliable copy, studied under the two pupils of Khatib Bagdâdî, and annotated with their autograph notes Two of these notes, relating the facts mentioned below are quoted at the end of the present copy

I Copy of the first note, dated A H 515 runs thus —

على الاصل سمعت جميعه بقرأتي على الشيخ الامام ابي الحسن

محمد بن محمد بن مرزوق بن عبد الرزاق الزعفراني يوم الخميس تاسع

عسرين ثنى الععدة من سنه خمس عسرة و خمسانه و كتب محمد بن
محمد بن احمد بن الدلال الوراق *

The above note tells us that Muhammad bin Muhammad al Warraq studied the work in A H 515 under Muhammad bin Marzuq (*d* A H 517 = A D 1123) one of the pupils of Khatib

II Copy of the second note dated A H 530 runs thus —

رىه (الاصل) قرأت جميع هدا الجزء سواء من احرة لى رالدى
ابى محمد يحيى بن على بن محمد الطراح بحق اجارة من الخطيب
فسمع ذلك ابنتاى عزيزة و ست الكتبه و ذلك فى رجب سنه ثلثين
و خمسانه و كتبه على بن يحيى بن على بن محمد الطراح *

This note tells us that Ali bin Yahya bin Ali bin Muhammad At Tarrah studied the work in A H 530 under his father Yahya a pupil of Khatib and further it is stated that Aziza and Sittal Katabah the daughters of Ali bin Yahya joined their father in a study of the present work

The above note is followed in the original by an attestation made by Yahya the father of the above mentioned Ali and is reproduced in our copy

It runs thus —

هدا صحيح و كتب يحيى بن على بن محمد الطراح *

The present part bears the following 5 notes of the traditionists and scholars who studied from our copy

(1) The first note runs thus —

سمع جميع هدا الجزء هو السادس من كتاب الكفاية لابى بكر الخطيب
رحمه الله تعالى و الجزء الخامس على الشيخة الصالحة الصينة الاصيلة
ست الكتبه نعمة ابنة على بن يحيى بحق سماعها من جدها يحيى
بن على بن محمد الطراح باجازته من الخطيب صاحب الكتاب المولى
الاجل الملك المحسن العالم العامل الورع الزاهد الحافظ الفاضل الجامع
لاشتات الفضائل ممس الدولة سيد الملوك و السلاطين ابو العباس احمد بن
الملك الناصر صلاح الدنيا و الدين سلطان الاسلام و المسلمين مستنقذ بيت
الله المقدس من ايدى الكافرين ابى المظفر يوسف بن ايوب بن شادى
ادام الله سعدة حى عن سلعه العقيلان ابو اسحق برهان

الدين ابن محمد بن مصام بن عبد الله الصوفي المصري و عفيف الدين ابراهيم بن محاسن بن شادي التاجر البغدادي بقراءة اسمعيل بن عبد المحسن ابن الانماطي الانصاري و هذا خطه رضي الله عنه و عنهم و ذلك بالمنزل العلوي المقدسي بدمشق في مجلس واحد لليلة السعر من ثالث رجب سنة احدي و ستمائة و لله المنة *

Ismâ'îl bin Abdallâh bin 'Abdalmuhsin Ibn al al Anmâtî (*d* A H 619 = A D 1220), the scribe of the present note, and the author of القصيدة الجاماوية (a poetical work on the various modes of reading the Qur'ân, see Berlin, No 480) says that he and Abû'l Abbâs Ahmad * one of the twelve sons of the famous Sultân Salâhaddîn (A H 569–589 = A D 1169–1193) and the owner of the present copy studied the work in A H 601 under a female traditionist, Ni'mah bint Alî bin Yahyâ, commonly called Ummu 'Abdalganî (*d* A H 604 = A D 1204, see Al Mashîkhat, No 322 above, fol 228), and that two other scholars whose names are mentioned in the note joined them The sitting for study took place in Alawî Manzil of Damascus. Ni'mah, a famous and reliable female traditionist who received authority for narrating the present work from her grandfather (see Note No II above) is one of the 6 female Shaikhs of 'Alî bin Ahmad al Maqdisî (*d* A H 690 = A D 1291), the author of Al Mashîkhat

(ii) The second note runs thus —

سمع جميعه و هو السادس من الكفاية للخطيب البغدادي رحمه الله و ما بعده و هو السابع منه على السيدة الاصيلة الصالحة الصدوقة ست [الكتبة] نعمة ابنة علي بن يحيى بن الطراح بسماعها من جدها ابي محمد يحيى باجازته من الخطيب المؤلف الشيخ الامام العالم الفقيه الاوحد عماد الدين ابو المجد اسمعيل بن هبة الله بقراءته و اخوه ابو اسحق ابراهيم نورالدين و عز الدين ابو مطيع يحيى بن هبة الله بن احمد الفقيه الشافعي الدردي و عز الدين ابو محمد عبد العزيز بن عثمان بن ابي طاهر المدلجي و ابن اخته ابو المظفر يوسف بن يعقوب و زين الدين ابو الحسن علي بن يوسف بن محمد الاصفهاني . و عبد الرحمن بن يونس بن ابراهيم التونسي

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* Historical works usually mention only those five sons of Sultân Salâhaddîn, who ruled after him, but it is known that he had seven other sons, of whom Prince Ahmad was one

و ابو الحجاج یوسف بن مکدوم بن احمد المقدسی و عبد الجلیل بن عبد الجبار بن عبد الواسع الابهری باب الله بلغه اسمع بخطه ذلک فی یوم الاثنین ثانی عشر شعبان المعظم سنة اثنین وستمائة بمدینة الملک العزیز رحمه الله بمدرسته بدمشق حرسها الله تعالی ونقل من خطه الحمد لله وحده و الصلوة علی رسوله *

This note tell us that Isma il bin Hibatallah (*d* A H 634 = A D 1256 see Tabaqat Ibn Mulaqqin fol 109) and many others studied from the present copy in a sitting under a female traditionist Ni mah (mentioned in the preceding note) The sitting took place in A H 602 in the Madrasah Aziziyah of Damascus founded by King Aziz (A H 589–595 = A D 1192–1198) one of the five sons of Sultan Salahaddin who ruled after him

(iii) The third note runs as follows —

سمع جمیع هذا الجزء وهو السادس من الکفایة للخطیب علی الشیخة الصالحة الجلیلة ست الکتبة نعمة بنت علی بن یحیی بن الطراح بسماعها من جدها باجازته من الخطیب بقراءة ابراهیم بن سمنان بن عیسی الماراتی وهذا خطه وابو الفضل عبد البارئ ابن یحیی بن وهب المقدسی و نجم الدین ابو عبد الله محمد ابو الطاهر اسماعیل ابو اسحق ابراهیم و ابو عمرو عثمان بنو الامام زین الدین ابی الحسن علی بن محمد بن علی حمدل القاضی المعاری خطیب المسجد الاقصی فی سابع ذی الحجة سنة ثلث وستمائة *

The above note gives us to understand that in A H 603 Ibrahim bin Samnan and Abdalbari bin Yahya (*traditionist* of the 7th century A H) and some others studied the work from the present copy under Ni mah the female traditionist mentioned in the above note

(iv) The fourth note is transcribed by Ali bin Mas u l (*d* A H 704 = A D 1304) in an abridged form from the note dated A H 599 written in the original copy It runs thus —

سمع علی ست الکتبة بنت الطراح بقراءة کاتب السماع فی اصله ابی الفتح محمد بن الحافظ عبد الغنی بن عبد الواحد المقدسی جماعة منهم الشیخ ابو محمد بن احمد بن محمد بن قدامة و اولاده احمد و زینب

و عائشة و خديجة و حصر و عبد الرحمن . فى ثالث المحرم سنة
تسع و تسعين و خمسمائة نقله على بن مسعود من الاصل مختصرا *

The above note tells us that, in A H 599, Abû'l Fath Muhammad bin ʻAbdalganî (*d* A H 613=A D 1213), the scribe of the original note, and many others studied from the original copy under Niʻmah, the female traditionist

(v) The fifth note runs as follows —

سمع جميع هذا الجزء و هو السادس من كتاب الكفاية على الشيخ
الفقير الى الله نجم الدين ابى بكر محمد بن على بن المطهر Sic بحق
سماعه لجميعه من سب الكتبة بسندها فيه و باجازته من الحافظ ابى محمد
القاسم باجازته من طاهر بن سهل عن الخطيب بقرأة مالكه الشيخ الامام
المحدث ابى الحسن على بن مسعود بن نفيس الموصلى ثم الحلبى
الشيخ الصالح بن سلمان بن جابر الهوارى و ابو بكر بن محمد بن على بن
سلطان الرسعنى و صلاح الدين ابو الحسن محمد بن محمد بن احمد بن
بدر البعلبكى ثم الدمشقى و صح و ثبت بجامع دمشق فى يوم الثلاثاء
منتصف جمادى الاولى سنة سبع و ستين و ستمائة و سمعه ما قبله الى
الاول على بن عبد الكافى بن عبد الملك الربعى الساوى حامدا لله تعالى
و مصليا على نبيه *

The writer of the above note, ʻAlî bin ʻAbdalkâfî, says that in A H 667, he and Abû'l Hasan ʻAlî bin Masʻûd (*d* A H 704=A D 1304), who came into possession of the present copy after Prince Ahmad studied the work, with some others, under Najmaddîn Muhammad bin ʻAlî in the Jâmiʻ Masjid of Damascus Ibn Rajab in Tabaqât, vol iv, fol 106[b], gives us to understand that Abû'l Hasan ʻAlî collected a large number of books which he bequeathed to the public of Damascus

Foll 15–29 Part vii The title-page of the present part bears

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* We notice discrepancies in the statements of the biographers about the date of death of ʻAlî bin ʻAbdalkâfî, a famous traditionist, known also as a good scribe Dahabî, in Huffâz, vol i, p 281, places his death in A H 662 (اثنين و ستين و ستمائة) while Ibn Mulaqqin, in Tabâqât, fol 259, mentions his death in A H 682 The present autograph note of ʻAlî bin ʻAbdalkâfî, which is dated A H 667, is documentary authority for rejecting the date given by Dahabî and accepting that given by Ibn Mulaqqîn

the following autograph note of Prince Ahmad the son of Sultan Salahaddin remarking that he studied from the present copy —
سماع لا حمد بن يوسف بن ايوب عفى الله عنه

The present part begins with two Isnads the first of which run thus —

احبرنا السيخ ابو الحسن محمد بن مرزوق بن عبد الرزاق الزعفرانى عفى الله عنه قال انبانا السيخ الحافظ ابوبكر احمد بن على بن ثابت بن احمد الخطيب *

The second which is noted on the margin runs thus —

احبرنا نعمة نسب على بن يحيى بن على الطراح قراءة علينا و انا اسمع فى ليلة النصف من رجب سنة احدى و سبمانة بدمشق احبرنا جدى يحيى بن على قراءة عليه سنة ثلاث و خمسمائة احبرنا الحافظ ابوبكر احمد بن على بن ثابت الخطيب اجازة قال الخ *

This part is divided into the following 15 Babs —

I foll 15–17 باب ذكر الرواية من كان يذهب الى اجازة الرواية على المعنى من السلف و بيان بعض اخبارهم فى ذلك

II fol 18ª باب ما جاء فى ارسال الراوى للحديث اذا سئل بعد ذلك عن اسناده فذكره

III foll 18ᵇ–19 باب ما جاء فى المحدث لم يسمعه باسناد آخر و قول عند مسدوى الاسنا مثله معنى مثل الحديث المتقدم هل يجوز ان يروى الحديث الثانى مفردا و بيان به لفظ الحديث ام لا

IV fol 19ᵇ باب ما جاء فى تفريق النسخة المدرجة و تجديد الاسناد المذكور لمتونها

V fol 20ª باب فى المحدث يروى حديثا عن سيخ بسمعه منه ثم يروى بعضه عن ذلك السيخ احاديث بسمعه و لا يسمعه

VI fol 20ᵇ باب فى استثبات الحافظ ماشك فيه من كتاب غيره او حفظه

VII fol 20ᵇ باب ذكر الرواية عمن قال حدثنا فلان و نسى فلان

VIII fol 21ª باب فيمن وجد فى كتابه خلاف ما حفظه عن المحدث

IX foll 21ᵇ–22ª باب فى ان الحافظ اذا نسى حديثا سمعه من سيخ و لم يعرف حفظه فى حال سماعه لم يجز له ان يرويه نازلا عمن ضبطه عن ذلك السيخ

X fol 22b باب فی ان السیئ الحفظ لا یعتمد عن حدیثه الا بما رواه من اصل کتابه

XI fol 22b باب فیمن خالفه آخرا حفظ عنه فحکی خلافه له فی روایته

XII fol 23a باب القول فی من کان معوله علی الروایة من کتبه اسوء حفظه و ذکر الشرائط تلزمه

XIII fol 24 باب ذکر من روی عنه من السلف اجازة الروایة من الکتاب الصحیح و ان لم یحفظ الراوی ما فیه

XIV foll 25–26 باب القول فیمن وجد فی کتابه لحظه حدیثا فیشک سمعه ام لا

XV fol 27 باب فی المقابلة و تصحیح الکتاب

The present part is followed at the end by five notes, dated A H 599, 601, 602, 603, 667 respectively, which agree verbatim with those noticed in Part vi above In addition to the above, we notice an autograph note by Ismâ'il bin Batish (d A H 654 = A D 1255), a prominent traditionist and author of several works of the 6th century

As already stated, a complete copy of this valuable work is not mentioned in any catalogue For some other parts of the work, see Berlin No 1039, Lied No 1737, Cairo vol i p 244

Written in fair Naskh Not dated apparently 6th century A H

No 439.

foll 22 lines 19 size $6\frac{1}{2} \times 4\frac{1}{2}$ 5×3

مالا یسع المحدث جهله

MÂLÂ YASÂ'U AL MUHADDÎS JAHLAHÛ.

A useful and rare work on the Science of Hadîs

By Abû Hafs 'Umar bin 'Abdalmajîd Al Qurashî ابو حفص عمر بن عبد المجید القرشی, a traditionist of the 6th century A H, the date of whose death is not fixed by his biographers The fact that the present work was composed in A H 579 tells us that he was alive in that year

Beginning —

الحمد لله الذی و فقنا لتوحیده و صلنا علی کثیر الخ *

The work is rare Only one other copy is mentioned viz in Lied No 1743 see Brock vol i p 371

No 440

foll 113 lines 23 size 7¼ x 5 4½ x 3¼

كتاب معرفة انواع الحديث

KITÂB U MA'RIFAT I 'ANWÂ'AL HADÎS

(Also called Muqaddimatu Ibn As Salah)

A very old and valuable copy of the Kitab Ma rifati Anwa al Hadis compared and revised by the author himself It is a very useful work on the Science of Hadis divided into 65 Naw The materials in the present work are taken from Khatib Bagdadi s compositions on the Science of Hadis

Author Taqiaddin Abu Umar Usman bin Salahaddin Abi l Qasim Abdarrahman bin Musa bin Abi Nasr bin As Salah ash Shahrazuri تقی الدین ابو عمر عثمان بن صلاح الدین ابی القاسم عبد الرحمن بن عثمان بن موسی بن ابی النصر بن الصلاح الشهرزوری a scholar of repute in the Qur anic branches tradition and jurisprudence and specially noteworthy for his skill in removing the discrepancies of Hadis He was born in A H 577 = A D 1181 and studied under his father and many others He worked as professor in the Madrasah Salahiyah of Jerusalem In A H 616 he was appointed professor of Shafi i juris prudence in the Madrasah Rawahiyah of Damascus Shortly after he took his seat as a profes or of the Juwainiyah Madrasah Later on King Ashraf bin Musa (A H 626-635 = A D 1228-1337) of the Ayyubids appointed him the first professor in a Madrasah built by him in Damascus known as Ashrafiyah where he worked till his death in 643 = A D 1243 For his life and works see Tabaqat Ibn Shuhba fol 86 Brock vol i p 359

Beginning —

قال الشیخ تقی الدین ابو عمر عثمان ربنا انا من

لدنک رحمة هذا و ان علم الحدیث من افضل العلوم الفاضلة *

For other copies of the work see Cairo vol i p 352 Rampur Library p 128 The work was lithographed in Lucknow A H 1304

The colophon runs thus —

آخر الكتاب و الحمد لله حق وحده و الصلوة على محمد نبيه و عبده و سلم نجز في العشر الاوسط من شهر رمضان المبارك من سنة سبع و ثلاثين و سبعمائة *

Written in good Naskh Dated, A H 637

The following autograph note of the author gives us to understand that the MS was studied under him — الحمد لله بلغ قراءة على كتبه مؤلفه عثمان

No. 441

foll 147, lines 15, size 7 × 4½, 5 × 3

Another copy of the same, followed by four short treatises on different subjects

Written in fair Naskh Dated, A H 976

Towards the end, the scribe, who does not reveal his name, thus enabling us to judge of the reliability of his copy, says that the present copy is a transcription of that studied under Asîladdîn 'Abdallâh bin 'Abdarrahmân (*d* A H 883 = A D 1478), the author of Ad Durj ad Dusar (see Lib Persian Catalogue, vol vi, No 485), and that Asîladdîn's copy was a transcription of one revised and marginally annotated by Khwâja Mahmûd Al Pârasâ (*d* A H 822 = A D 1420) the author of Fasl al Khitâb Khwâja's was a transcription of a copy studied under the author, bearing an Ijâza granted by the author to his pupil, Mutahhir, in A H 638

Foll 137–147 Four treatises

I Foll 137ᵇ–139ᵃ رسالة في ان الصلوة للمصطفى افضل الصلوة A treatise on the superior efficacy of addressing prayers (صلوة) to Muhammad, the Prophet

By Muhammad bin As'ad ad Dawwânî (*d* A H 907 = A D 1501)

Beginning —

و له الحمد و على نبيه الصلوة و السلام الخ *

The treatise ends thus —

تمت الرسالة للدواني *

II Fol 139ᵇ رسالة في بيان الحديث اذا مات الانسان انقطع عمله الا من ثلثة A treatise explaining the Hadîs which indicates that when a man dies, everything connected with him ends, except three things

By an anonymous author

Beginning —

ان احسن حديث يتحدث به المحدثون الخ *

III Foll 140-144[a] رساله فی تعریف الحدیث الحسن A treatise defining the Hadis Hasan a kind of Hadis

By an anonymous author

Beginning —

الحمد لله الذی خلق الانسان فی احسن التقویم و بالله التوفیق الحدیث ینقسم الی قسمین صحیح و ضعیف الخ *

IV Foll 144[b]-147 رساله فی رویة الله النساء A treatise discussing the theological question of whether the female will be denied the privilege of obtaining a view of God on the Day of Judgment The author holds that women will not be denied that privilege

By Jalaladdin Abdarrahman bin Abi Bakr as Suyuti جلال الدین عبد الرحمن بن ابی بکر السیوطی (d A H 911 = A D 1505)

Beginning —

الحمد لله کفی و سلام علی عباده الذین اصطفی هذا تالیف سمی برویة الله النساء رویة الله تعالی یوم القیمة حاصل لکل احد من الرجال النساء *

No 442

foll 78 lines 27 size 9¾ × 6½ 6¼ × 3¾

التنقید و الایضاح

AL TANQÎD WA AL 'ÎDÂH

A very correct and valuable copy of a commentary on the preceding work compared with the autograph copy by the commentator s son

By Abu l Fadl Abdarrahim bin Hasan bin Abdarrahman Al Iraqi ابو الفضل عبد الرحیم بن حسن بن عبد الرحمن العراقی the most eminent and reliable traditionist of his age who was also known for his special merits in the Qur anic branches and jurisprudence He has composed many useful works on those subjects He was born in Mihran (a place near Cairo) A H 725 = A D 1325 As he was brought up in Iraq he is known to us as Al Iraqi He in order to complete his studies visited Syria Arabia Alexandria Emesa Aleppo Heliopolis and some other places He worked as professor of Hadis and jurisprudence in the institutions of different countries and cities In A H 788 he was appointed Qadi and Khatib of

Medina He spent his later years in Egypt, i e, from A H 795 till his death in A H 806 = A D 1406, devoting himself mostly to Amâlî (i e, sittings for the teaching of tradition by dictation)

For his life and works, see Brock, vol ii, p 65 Al Qabs al Hâwî, fol 102, Tabaqât Ibn Shuhba, fol 187

Beginning —

الحمد الذي الهم لا يصلح ما الثم و ادنم الاصطلاح و لوشاء لم يعهم.....
و بعد فان احسن ما صنف اهل الحديث فى معرفة الاصطلاح كتاب علوم
الحديث لابن الصلاح *

The commentator, in the preface, mentions the following two Shaikhs, under whom he studied the text, and received the Sanad for narrating the same —

I حليل بن كيكلدى (*d* A H. 761 = A D 1361)

II بهاء الدين عبد الله (*d* A H 777 = A D 1277)

The colophon tells us that the commentary was composed in A H 702

Only one other copy of the work is noticed, viz, in Jeni, Nos 295-6

The following note below the colophon, and the autograph note by Ahmad (*d* A H 826 = A D 1422, see No 318 above), the commentator's son, repeated in several places in the margin, tell us that, in A H 811, the present copy was thoroughly compared by him with the autograph copy

The note below the colophon runs thus —

تمت مقابلة هذ الكتاب و مراجعته بتسص المصنف و هو الامام
الحافظ المسند اوصل المحدثين فى زمانه شيخ شيوخنا المولى المسند
زين الدين عبد الرحيم العراقي اوائل ربيع الاخر فى سنة الحادية العشر بعد
الثمانمائة من الهجرة النبويه بالمدرسة المنصورية *

The autograph note in the margin runs thus —

بلغ سماعا و بحثا بالاصل كتبه احمد بن العراقى *

Written in fair Naskh Undated, but the note below the colophon, quoted above, indicates that the present copy was made in or before A H 811

Foll 76b–78 contain the copy of a letter of Salafî (*d* A H 576 = A D 1180) to Zamakhsharî (*d* A H 538 = A D 1143), requesting him for a Sanad, and Zamakhsharî's reply with a Sanad granted by him to Salafî

No 443

foll 210 lines 21 size 7½ × 5¼ 5½ × 1¹

شرح الالفية

SHARH AL ALFÎYAH

An old copy of the abridged commentary on the commentator s own versified treatise (At Tabsirah Wa at Tadhirah) known as Alfiyah consisting as it does of 1 000 verses Alfiyah is itself an abridgment of Ibn Salah s work (see Nos 440–41 above) with certain additions

By Abu l Fadl Abdarrahim bin Hasan Al Iraqi ابو الفضل عبد الرحيم بن حسن العراقي (*d* A H 806 = A D 1406 see No 442 above) the author of Alfiyah

The colophon gives us to understand that the text (Alfiyah) was composed in A H 7C2 and that the commentary was composed in A H 771

Written in good Naskh Dated A H 809

Scribe ابو جعفر محمد بن احمد العجمي a *traditionist and author* of several works who died in A H 849 = A D 1446 see Mu jam Ibn Fahd fol 188

The present copy is of special value as it was studied by the commentator s son see the Sanad quoted below

Ibn Al Ajami (*d* A H 841 = A D 1438) the author of certain works for which see Brock vol ii p 67 in the following autograph Sanad at the end of the MS says that in A H 813 Ahmad (the *commentator s son)* Abu Ja far Muhammad the *scribe and some* others studied the work under him (Ibn Al Ajami) in Halab and the Sanad was granted to all who studied

بلغ الامام الاوحد قاضي المسلمين شهاب الدين ابو جعفر محمد بن
الامام شهاب الدين احمد بن الامام العالم كمال الدين عمر بن العجمي
السهرد باس الصحاء قرأة عليّ و سمعه المعسر الاوحد المبلغ ولي الدين
ابو زرعه و اجزت لهم ما يجوز لي روايته مطلقا بذلك كتبه
ابراهيم بن محمد بن خليل سبط ابن العجمي الحلبي السهرد بالمحدث
و ذلك في ثامن صفر من سنة ثلاث عشرة و ثمانمائة بالمدرسة الشرفية
بحلب •

This is followed by a copy of the Sanad granted by the commentator to Ibn Al Ajami the writer of the above Sanad

No. 444.

foll 220, lines 21, size $8\frac{1}{2} \times 6\frac{1}{2}$, $6 \times 4\frac{1}{2}$.

The Same

Another valuable copy of the same Written in good Naskh Dated, A H 838

Scribe حسن بن طهماسب

Ibrâhîm bin Muhammad Ibn al 'Ajamî (the writer of the Sanad contained in the preceding copy), in the following autograph Sanad at the end of the present copy, tells us that, in A H 839, he granted a Sanad to his two pupils, Abû Bakr al Hâzimî and 'Umar bin As Sairâj, who studied under him from the present copy

بلغ السمع شرف الدين ابوبكر الحازمى قرأة على و سمعة السمع زين الدين عمر بن السراج و احرب لهما و كان الختم بعد العصر حادى عشر المحرم سنة تسع و ثلاثين و ثمانمائة كتبه ابراهيم المحدث *

The fact that the copy bears various marginal notes, indicating that it was studied and compared repeatedly by a number of traditionists and scholars is testimony to the value and correctness of the MS

No. 445.

foll 229, lines 29 size $10\frac{1}{2} \times 7\frac{1}{2}$, 8×5

The Same

Another copy of the same Written in good Naskh, dated, A H 842

Scribe محمد بن محمد بن محمد بن سلمان البكرى

No. 446.

foll 131, lines 29, size $10\frac{1}{4} \times 7\frac{1}{2}$, 8×5

The Same

Another copy of the same, dated, A H 973 Written in good Naskh

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No 447

foll 70 lines 12 size 6½ × 5¼ 6 × 3½

الخلاصة في معرفة
اصول الحديث

AL KHULÂSATU FÎ MA'RIFATI USÛL AL HADÎS

A beautiful copy of Khulasah a work on the Science of Hadis The present work is based upon the following works —

I Muqaddimah by Ibn Salah (Nos 440–41 above)

II Irshad by Nawawi (d A H 631 = A D 1332)

III Al Manhal ar Rawi by Ibn Jumaah (d A H 732 = A D 1332)

Author Abu Abdallah al Husain bin Abdallah bin Muhammad at Tibi ابو عبد الله الحسين بن عبد الله الطيبى (d A H 743 = A D 1342 see No 304 above)

Beginning —

الحمد لله على افضاله و نسأله المزيد من نعمه و بعد فهذه
جمل في معرفة الحديث لخصته من كتاب الامام تقي الدين
ابن الصلاح و مختصر الامام محيي الدين النووي و القاضي بدر الدين يعرف
بابن جماعة و سميته بالخلاصة في معرفة الحديث ورتبته على
مقدمة و على ثلثة مقاصد و خاتمة الخ

For other copies of the work see Berlin No 1064 A S No 435 Cairo vol vii p 217

The present copy bears a frontispiece written within gold ruled borders

Written in beautiful Naskh

No 448

foll 12 lines 15 size 10 × 7 7 × 3

المختصر في اصول الحديث

AL MUKHTASAR FÎ USÛL AL HADÎS

An abridgment of the preceding work serving as a useful manual on the Science of Hadis

By 'Alî bin Muhammad علی بن محمد, commonly known as Sayyid Ash Sharîf al Jurjanî (d A H 816 = A D 1413, see No 356 above)

Beginning —

هذا مختصر جامع لمعرفة علم الحديث مرتب علی مقدمة و مقاصد *

The passage running thus

الحمد لله رب العالمين و الصلوة علی محمد و آله و بعد *

quoted in the commentary, No 450 below, as the preface of the present treatise, is omitted in this copy

Marginal notes are found throughout the copy

A commentary on the present work by Maulavi 'Abdal Haî of Lucknow, known as ظفر الامانی was printed in A H 1304

Written in good Naskh Dated A H 1005

No 449.

foll 12, lines 15, size $8\frac{1}{2} \times 6$ $5\frac{1}{2} \times 3\frac{1}{2}$

The Same

Another copy of the same Written in good Naskh Not dated, apparently 12th century A H

No. 450.

foll 63 lines 19, size $6\frac{1}{2} \times 4\frac{1}{2}$ $4\frac{1}{2} \times 3\frac{1}{2}$

المختصر و شرحه

AL MUKHTASAR WA SHARHUHÛ.

The Mukhtasar and a commentary on the same, bound in one volume

I Foll 1–9 Al Mukhtasar, beginning and ending like No 449 above

II Foll 10–63 Sharh al Mukhtasar An autograph copy of the commentary

By Abû 'Abdarrahmân Muhammad ابو عبد الرحمن محمد, commonly called Al Hanafî الحنفی, a scholar of Bukhârâ of the 10th century A H He composed the present commentary in Bukhârâ in A H 935, as appears from the following colophon —

وقع الفراغ من تأليف هذا الشرح وقت الظهر يوم الثلثاء و الخامس عشر من شوال سنة خمس ... بلدتي و تسعمائة على يد مؤلفه الفقير الى الله ابى عبد الرحمن محمد المشتهر بالحنفى رحمه الله ببلدة بخارا ٭

Beginning —

الحمد هو الثنا على الجميل الاختيارى من نعمة او غيرها
و بعد فهذا مختصر مشتمل على قلة اللفظ كثير المعنى الخ ٭

Written in good Naskh Dated A H 935

No 451

foll 9 lines 20 size 9¾ × 5¾ 6¾ × 4

٭ مختصر الخلاصة

MUKHTASAR AL KHULÂSAH

An abridgment of Tîbî's Al Khulasah (see No 447 above)

By Hibatallah bin Atiallah al Hasani al Husaini هبة الله بن عطى الله الحسنى الحسينى Neither the author nor the present work is mentioned in any catalogue No mention of this author or his compositions appears in biographical works but that he was a scholar of the 9th century A H is suggested by the fact that on fol 7ª he refers to Ahmad bin Umar bin Abu l Futuh (*d* A H 796 = A D 1396) as his grandfather and teacher thus —

قد جمع اكثر المسلسلات جدى و سيدى سلطان المحدثين نور الحق و الدين احمد ابو الفتوح قدس سره ٭

Again he criticises the author of another abridgment of Tîbî's Khulasah referring to him not by name but as احد من اعاظم المحققين (one of the greatest scholars) Now generally only a contemporary author is referred to in this way and the only other abridgment known to us is No 448 above by As Sayyid Sharif (*d* A H 816 = A D 1413) Hence we may conclude that Hibatallah was a contemporary of Sayyid and a scholar of the 9th century A H

Beginning —

منه الاستعانة و الاستعاضة و التتميم بوسيلة نبيه الكريم كما انعمت على و علمنى من تأويل الاحاديث الخ ٭

Written in good Naskh Not dated, apparently 12th century A H.

No. 452.

foll 37 lines 17, size 8½ × 7, 6 × 4

حواهر الاصول فى علم حديث الرسول

JAWÂHÎR AL USÛL FÎ 'ILM ḤADÎS AR RASÛL.

A useful and rare work on the Science of Hadîs, divided into four Qisms, a Fâtiha and a Khâtimah The Fâtiha is sub-divided into seven Lam'

Author Abû'l Faid Muhammad bin Ahmad bin 'Alî al Fâsî ابو الفيض محمد بن احمد بن على الفاسي The author who died in A H 832 = A D 1429, is mentioned in Berlin, vol x, p 289, and in Brock, vol ii, p 172, but we have failed to trace any mention of the author's present composition either in the catalogues or in the the biographical works

Beginning —

الحمد لله لمن اصح حديث كلامه القديم و الصلوة و السلام على من احسن كلام حديثه . . . وبعد رسالة فى اصول الحديث ... .. موسومة بجواهر الاصول فى علم حديث الرسول الخ *

Written in good Naskh Not dated, apparently 13th century A H

No 453

foll 25, lines 22, size 10 × 6, 7 × 4

نزهة النظر فى شرح نخبة الفكر

NUZHAT AN NAẒAR FÎ SHARḤI NUKHBAT AL FIKAR.

A commentary on Nukhba (a well-known treatise on the Science of Hadîs), by Shihâbaddîn Ahmad bin 'Alî al Hajar al

Asqalani (*d* A H 852=A D 1449) the author of the treatise See Lib Cat vol v part i No 1.9

Beginning —

الحمد لله الذی لم یزل عالما حیا قیوما سمیعا بصیرا و اشهد ان لا اله الا الله وحده لا شریک له الخ *

The work has been repeatedly printed in India

For other copies of the work see Berlin No 109, Rampur Library Nos 1 24

Written in fair Naskh Dated A H 1005

No 454

foll 99 lines 19 size 10 × 6 7 × 3½

شرح شرح نخبة الفكر

SHARH U SHARH I NUKHBAT AL FIKAR

A beautiful copy of a rare commentary on Nuzha the preceding work The name of the commentator does not appear anywhere in the MS nor is the commentary mentioned in any catalogue but an exhaustive study of all the commentaries on Nuzha contained in the Library resulted in the fortunate discovery of the following passage (*see fol 97 of No 45, below*) *in the commentary by* Ali Qari which establishes the identity of the present commentator This passage which is quoted by Ali Qari from the commentary on Nuzha by Wajihaddin is found word for word from اعترض عليه to لم on fol 35 of the present MS which is without doubt Wajihaddin s commentary

قال الشارح وجيه الدين العلوى اعترض عليه استاذى مولانا ابو البركات بانه قال الا فى الاحتمال و هى مادة من يكون غلطة اول من اصابه فيبنى كلامه بدافع الا ان يكون لفظة لم هنا وقع تصحيفا من الناسخ او زلة من القلم ثم قال اخبرنى بعض اخوانى انه سأل السخاوى عنه فقال وقع لفظة لم غلطا و اخرج نسخة من عنده و ليس فيه لفظة لم *

Wajihaddin al Gujarati وجيه الدين الگجراتى who was a famous traditionist and scholar of Gujarat died in A H 998 = A D 1590

See Subhat al Marjân, fol 101, where, in the list of his compositions, the present commentary is mentioned but no details are given. Wajîhaddîn, in the passage quoted above, holds that the word لم in the passage contained in the text of Nuzha which runs thus —

المراد به من لم يرجح جانب اصالة على جانب خطاه *

is wrongly transcribed in the various copies. Though the text is in the course of studies in almost all Madrasahs, and has been repeatedly printed, yet the above mistake pointed out by Wajîhaddîn is not commonly known to scholars.

Beginning —

الحمد لله الذي حمدا يوافي نعمه و يكافي مزيده اللهم صل على محمد كلما ذكره الذاكرون و غفل عن ذكره الغافلون الخ *

Written in beautiful Naskh. Bears a frontispiece. Not dated, apparently 11th century A H

No. 455.

foll 168, lines 21, size $8\frac{1}{4} \times 5\frac{1}{2}$, $6 \times 3\frac{1}{2}$

شرح شرح النخبة

SHARH U SHARH I AN NUKHBAH.

A commentary on Nuzha (see No 453 above).

By Mullâ 'Alî Qârî ملا علي القاري (d A H 1014 = A D 1605). See Lib Cat, vol v, part i, No 237.

Beginning —

الحمد لله صحح كلامه القديم الذي هو احسن الحديث الخ *

A copy of the work is noticed in Berlin, No 1109.

Written in fair Naskh. Not dated, apparently 12th century A H

No 456

foll 302 lines 27 size 8 × 5¼ 6 × 3¼

قضاء الوطر من نزهة النظر

QADÂ' AL WATAR MIN NUZHAT AN NAZAR

An extensive commentary on Nuzha (see No 453 above)

By Burhanaddin Ibrahim bin Ibrahim al Laqani al Maliki ابراهيم بن ابرهيم اللقاني المالكي a well known scholar belonging to the Maliki school who is the author of a number of works on different subjects He worked as a professor of Jami Azhar in Cairo He died in A H 1041 = A D 1631 See Khulasat al Asar vol i p 6 Brock vol ii p 316

Beginning —

حمدا لك اللهم على ما اشرقت في افلاك الهداية من طوالع القدس الخ *

The present commentary was composed in A H 1023 as appears from the following colophon —

قال مؤلفه عفى الله و كان الشروع في جمعه لعشر مضين من جمادى الاولى من شهور سنة ثلاثين بعد الالف العراغ منه بعد عصر يوم الثلاث رابع شهر رمضان من سهو تلك السنة الخ *

The fact that the words عفى عنه (used for a living person) are used for the author by the scribe suggests that the present copy was written during the life time of the author

Written in fair Naskh Not dated apparently 11th century A H

No 457

foll 64 lines 15 size 9½ × 6 7 × 4

زبدة الانظار

ZUBDAT AL ANZÂR

A very beautiful copy of a rare commentary on Nuzha (see No 453 above) dedicated to Farrukh Siyar (A H 1124–1131 = A D 1713–1719)

By Taqî bin Shâh Muhammad bin 'Abdalmalik al Lâhûrî نقی بن شاہ محمد بن عبد الملک الاهوری Neither the commentary nor the commentator is noticed in any catalogue but the fact that the commentator refers to himself as a Lâhûrî, and that he dedicates the present commentary to Farrukh Siyar suggests that he was a scholar of Lahore in the 12th century A H The copy is written in beautiful Naskh, with a frontispiece, and the name of the King is written in gold letters, so that it is possible that the present copy was presented to Farrukh Siyar

Beginning —

نحمدک علی تواتر نعمائک . . و نشکرک علی توالی آلائک الخ *

Written in Naskh Not dated, apparently 12th century

No 458

foll 128, lines 17 size $8\frac{1}{2} \times 5\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{1}{2}$

كنز الاصول فى معرفة

حديث الرسول

KANZ AL-USÛL FÎ MA'RIFAT I ḤADÎS AR RASÛL.

A commentary on the commentator's own versified treatise entitled Hirz al Usul on the Science of Hadîs

By Ni'matallâh bin Muhammad al Kuchak as Samarqandî نعمة الله بن محمد بن کوچک السمرقندی In his commentary, the present commentator quotes a number of authors, the latest being 'Alî Qârî (*d* A H 1014 = A D 1605), whom he mentions on fol 86 thus —

و قد قال مولانا الشيخ على القارى فى شرح المشكوة المسمّى و

التعديل الخ *

The fact that he sometimes refers to Alî Qârî as مولانا (my master) and sometimes as شيخنا (my teacher) suggests that the author was a pupil of 'Alî Qârî, and thus a scholar of the 11th century A H

Beginning —

الحمد لله الذي شرح صدورنا باخبار النبوية و نور قلوبنا بانوار

اثار المصطفوية الخ *

Written in Nasta'lîq Not dated, apparently 13th century A H

No 459

foll 161 lines 31 size 12 × 8½ 9 × 6

توضيح الافكار لمعاني

تنقيح الانظار و مرآة النظر

TAUDÎH AL AFKÂR LÎ MA'ÂNÎ TANQÎH AL ANZÂR WA MIR'ÂT AN NAZAR

These two works of the same author are bound in one volume

Foll 1–151 Taudih al Afkar a rare commentary on Tanqih al Anzar a work on the Science of Hadis by Ibrahim al Wazir (who died after A H 860 = A D 1450) See for a copy of the text Berlin No 1118

By Muhammad bin Isma il al Amir محمد بن اسمعيل الامير (*d* A H 1182 = A D 1769 see No 339 above)

Beginning —

حمدا لك يا من صح سند كل كمال اليه فلا يحوم حوله قدح ولا اعلال

و سميته توضيح الافكار لتنقيح معاني الانظار الخ •

We are not acquainted with any other copy of the commentary

Foll 152–161 Mir at an Nazar a collection of discourses of Muhammad bin Isma il with certain scholars on the point جرح و تعديل (criticism of the merits of the traditionists) a famous point of the Science of Hadis by the same Muhammad bin Isma il

Beginning —

حمدا لك يا واهب كل كمال الخ •

Both works are written in the same hand (Naskh) Dated A H 1181

SHI'ÂS' WORKS ON THE SCIENCE OF HADÎS.

No 460.

foll 7 lines 12, size $6\frac{1}{2} \times 4\frac{1}{2}$ $4\frac{1}{2} \times 2\frac{1}{2}$

الوجيزه

AL WAJÎZAH.

A treatise on the Science of Hadîs divided into a Muqaddimah and six Fasls

By Bahâ'addîn Muhammad bin Abdas Samad al Hârisî بهاء الدين محمد بن عبد الصمد الحارثي (d A H 1081 = A D 1622 see Lib Cat, vol v, part 1, No 290)

Beginning —

الحمد لله الذي على نعمائه المتواترة, آلائه المستعصية المتكاثرة الخ *

The present work was originally composed as a Muqaddimah to the author's previous work, Al Habl al Matîn a work on Hadîs, but, later on, was regarded as an independent work

Written in Nasta'liq Not dated, apparently 13th century A H

MIXED CONTENTS IN TRADITION.

No. 461.

foll 45, lines 18, size $9\frac{1}{2} \times 6$, 8×4

المجموعة في الحديث

AL MAJMÛ'AH FÎ AL HADÎS.

The present Majmû'ah contains the following two commentaries on Arba'în by Nawawî (d A H 678 = A D 1278) See Lib Cat, vol v, part 1, No 275

I Foll 1-20 تحفة المحبين Tuhfat Al Muhibbin a commentary on Arba in by Shaikh Muhammad al Hayat As Sindi (d A H 1163 = A D 1752) For another copy and other particulars of the commentary and of the author see Lib Cat vol v part i No 286 The present copy is a transcription of one belonging to Maulavi Sa id of Patna described in Lib Cat vol v part i No 277

Beginning —

الحمد حمدا يليق به الخ *

Written in Nasta liq Dated A H 1263

Scribe عبد العا ر the son of Atiqallah a pupil of the above mentioned Maulavi Sa id

II Foll 21-45 شرح الاربعين Sharh Al Arba in a commentary on Nawawi s Arba in by Nawawi himself For another copy and other particulars see Lib Cat vol v part i No 278

Beginning —

الحمد لله رب العالمين قيوم السموات والارضين

Written in Nasta liq Not dated apparently 13th century A H

No 462

foll 171 lines 17 size 7 × 5½ 5 × 4

المجموعة في الحديث

AL MAJMÛ'AH FÎ AL HADÎS

An old and exceedingly valuable copy of a Majmu ah containing 12 rare treatises on Hadis written in the beginning of the 8th century A H It bears several autograph Sanads and autograph notes of the chiefs nobles traditionists (male and female) and scholars numbering not less than 1 500 in all of the 8th century A H who studied from the present copy of Majmu ah in Damascus We notice that in A H 763 one Ahmad bin Ya qub bin Ishaq bin Khwaja a scholar of our province (Bihar) studied from the present copy in Damascus (see Sanad II on treatise No VI) This most valuable possession of the Library was in the use of scholars of Damascus until A H 838 See Sanad No VI *on treatise* No XII In A H 1179 it fell into the hands of one Mustafa bin Ali a scholar of Hamat as appears from the following note on fol 14 —

الحمد على نعمة تسرف بتملك هذا المجموع متحلى الخطوط
السادة الحفاظ والمحدثين الكرام فقير عفو ربه مصطفى بن على حموى
زاده جعل الله التقوى زاده الخ *

The 12 treatises referred to above are as follows

Foll 1-13 I العوالي الابدال Al Abdâl al 'Awâlî A rare treatise, containing 31 'Awâlî Hadîs, the narrators of which are known for their great longevity Thirty Hadîs are taken in the present work from العيلانيات, a work on 'Awâlî Hadîs by Abû Bakr Muhammad bin 'Abdallâh bin Ibrâhîm (*d* A H 359 = A D 969) and one Hadîs of the same category is taken from Al Fawâ'id of Mazkî (*d* A H 362 = A D 972)

Author Abû'l 'Abbâs Ahmad bin 'Abdalhalîm bin 'Abdallâh bin Muhammad ابو العباس احمد بن عبدالحليم بن عبد الله بن محمد, commonly known as Ibn Taimîyah ابن تيمية, a scholar and an author of great repute, belonging to the Hanbalî school, known for his special merits and masterly abilities in tradition, jurisprudence and theology He composed more than 300 works on different branches of Islamic literature He was born in A H 661, and studied under his father and a large number of scholars and traditionists (For the 40 Shaikhs of the author, see the present Majmû'ah, treatise No XII)

The author was a scholar of great independence of mind, and was recognised as a great critic He engaged in controversy with many contemporary scholars and Sûfîs He did not hesitate even to differ on certain points from the four Imâms (Abû Hanifa, Mâlik, Shâfi'î and Ahmad bin Hanbal), and boldly criticised many early authorities, Sûfîs, theologians and traditionists His boldness and independence, as well as his prejudice against highly esteemed Sûfîs and scholars of early times, aroused bitter resentment against him and led to his being frequently removed from the post of professor of several institutions, and more than once being sent to prison Ibn Hajar, in Ad Durar, tells us that, in A H 709, Ibn Taimîyah withdrew some of his views, being convinced of his own error He was sent to jail for the last time in A H 726 for condemning the practice of visiting tombs (مسألة زيارة القبور), and died in jail in A H 728 = A D 1328 Though he was criticised for his prejudice and opposition to accepted views, yet his merits and scholarship were unanimously admitted For his life and works, see Huffâz, vol iv p 228, Ad Durar al Kâminah, vol i, fol 94, Ar Radd al Wâfir, Brock, vol ii, p 100

Beginning —

احدرىا ابو حعص عمر بں محمد بں طىرزد البعدادى المودب قال اىىاىا ابو العاسم هىه الله بں محمد عىد الواحد بں احمد بں حصں الشىىاىى قال اىىاىا ابو طالب محمد بں محمد بں اىراهىم بں عىلاں الىرار قال اىىاىا ابوىكر محمد بں عىد الله بں اىراهىم الساىعى الىرار قل الحدىث الاول —

حدىىا ىشر بں موسى الاسدى ىىا زكرىا بں عدى اىىاىا عىد الله بں عمر بں عىد الله بں عقىل عں حاىر قال حرحىا مع رسول الله صلى الله علىه و سلم الى امراة من الاىصار فى ىحل ىعال لها الاسواف ىعرست لرسول الله صلى الله علىه و سلم ىحىت صو ىعال لىا المرشرس ىعال رسول الله صلى الله علىه و سلم الآں ىاىىكم رحل من اهل الحىه ىحاء ابوىكر ىم قال الآں ىاىىكم حل من اهل الحىه ىحاء عمر ىم قال الآں ىاىىكم رحل من اهل الحىه قال لعد راىىه مطاطىا راسه من ىحت الصور ىم ىعول اللهم اں سىت حعلىه علىاً ىحاء على ىم اں الاىصارىه دىحت شاه و صىعىا ىاكل و اكلىا ىلما حصرت الطهر قام ىصلى وصلىىا ماىوصا و لا ىوصاىا ىلما حصرت العصر صلى و صلىىا ما ىوصا و ما ىوصاىا (ب) عں عىد بں حمىد عں زكرىا ابں عدى الخ *

Each Hadiṣ is followed by one of the following abbreviations indicating the work in which the Hadiṣ is found

ب for Tirmidi ح for Bukhari م for Muslim ں for Darqutni s Sunan د for Darami ں for Nasa i

The present treatise was composed before A H 682 as appears from Sanad No I attached to the present treatise described below

The colophon and Sanad No IV described below give us to understand that the present MS is a transcription of the autograph copy and that Ahmad bin Abdallah (*d* A H 749 = A D 1349) was both scribe and owner of the copy at the time

Written in fair Naskh The MS is not dated but we may conclude that it was written in or before A H 732 which is the date of the Sanad last referred to

Our copy contains a note and 8 Sanads, of which the first three Sanads are copies of those contained in the original autograph copy of the treatise, while the rest belong exclusively to the present copy

Sanads —

I Dated, Damascus, A H 682 The writer of the Sanad, who does not reveal his name, says that, in A H 682, Qâsim bin Muhammad al Barzâlî (*d* A H 739 = A D 1339) and many others (male and female), mentioned in the Sanad, studied the work at the house of Barzâlî in Damascus under Zainab bint Makkî (*d* A H 688 = A D 1291 see Mir'ât al Janân, fol 432), a famous female traditionist commonly called ام احمد, and that an Ijâza was granted by her to all who attended the sitting

سمع هذه الاحاديث على الشيخة ام احمد زينب بنت مكى بن
على بن كامل الحرانى بسماعها من ابن طبرزد بقرأة مستمعيها الامام تقى
الدين احمد بن عبد الحليم بن عبد السلام بن تيمية الحرانى القاسم بن
محمد بن يوسف بن البرزالى و خديجة بنت الشيخ sic بن شيخ عثمان
الرومى و آخرون يوم الخميس لانتصاف جمادى الآخرة سنة اثنين و ثمانين
و ستمائة بمنزل البرزالى المذكور . ... بدمشق و اجازت *

II Dated, Damascus, A H 684 The writer of the present Sanad, who does not mention his name, says that, in A H 684, Safîaddîn al Armawî (*d* A H 723 = A D 1323) and many others studied the work at the Dâr al Hadîs Ashrafîyah (a famous institution of Hadîs in Damascus) under Badraddîn Ahmad bin Shaibân (*d* A H 685 = A D 1288), and that an Ijâza was granted by Badraddîn to all who attended the sitting

سمعها على الشيخ بدر الدين احمد بن شيبان بن تغلب الشيبانى
بسماعه من ابن طبرزد بقرأة صفى الدين محمود ابى بكر الارموى جمال
الدين يوسف بن الزكى بن عبد الرحمن بن يوسف المزى . . .... و صح
يوم الخميس من شعبان سنة اربع و ثمانين و ستمائة بدار الحديث الاشرفية
بدمشق و اجاز لهم *

III Dated, Madrasah Diyâ îyah of Damascus, A H 684 The writer of the Sanad, who does not give his name, says that, in A H 684, Safîaddîn Al Armawî (noticed in the above Sanad), Ismâ'îl bin Yûsuf

Fatimah bint Ahmad (noticed in Ad Durar vol ii fol 131) and many others studied the work at the Madrasah Diya'iyah of Damascus under Ali bin Ahmad al Maqdisi (*d* A H 690 = A D 1291) the author of Al Mashikhat (No 322 above) and that an Ijaza was granted by the same Ali Maqdisi to all who attended the sitting

سمعها على الشيخ فخر الدين على بن احمد بن عبد الواحد بسماعه
من ابن طبرزد بقراءة محيي الدين المذكور عز الدين عبد الرحمن بن شيخ
ابراهيم بن عبد الله بن شيخ ابي عمر اخوه ابو عبد الله محمد فاطمة
بنت احمد و على بن عبد الله بن عبد الرحمن ابن السراج و اسمعيل
بن يوسف بن احمد
يوم السبت رابع عشرين شوال سنة اربع وتسعين وستمائة بالضيائية سفح
قاسيون و اجازلهم مسمعوه لله و الله •

IV Dated Madrasah Diya'iyah of Damascus A H 732 The writer of the Sanad Muhammad bin Yahya al Maqdisi (*d* A H 771 = A D 1369) says that in A H 732 Muhammad bin Abdallah (*d* A H 793 = A D 1391) and his brother Ahmad bin Abdallah (*d* A H 749 = A D 1348) the scribe and owner of the treatise studied the work from the present copy at the Madrasah Diya'iyah of Damascus under their father Abdallah bin Ahmad (*d* A H 737 = A D 1337) the writer of Sanads II and III attached to treatise No II below and that a group of scholars including the writer of the Sanad attended the sitting

سمع جميع هذا الجزء على الشيخ الامام المحدث الزاهد بقية السلف
محب الدين ابي محمد عبد الله بن شيخ الامام شهاب الدين احمد بن
الامام محب الدين عبد الله بن احمد بن محمد بن ابراهيم المقدسي
بقراءة ولده الفقيه المحدث الفاضل المفيد شمس الدين ابي بكر محمد
اخوه صاحب الجزء و كاتبه المحدث الفاضل الذكي المحصل شهاب الدين
ابو العباس احمد رضي الله عنهما اهل طاعته و محمد بن يحيى
المقدسي و هذا خطه و صح ذلك سنة اثنين و ثلثين و سبعمائة
بالضيائية بسفح جبل قاسيون •

V Dated the Monastery of Izzaddin of Damascus A H 732
The writer of this note Ahmad bin Abdallah noticed in the above

Sanad as the scribe and owner of our copy, says that, in A H 732 Jamâladdîn Muhammad bin Yûsuf (*d* A H 741 = A D 1341) and he himself studied the present treatise at the Monastery of 'Izzaddîn under Jamâladdîn Yûsuf bin 'Abdarrahmân al Mizzî (*d* A H 742 = A D 1342), the author of Tuhfa (see Lib Cat, vol v, part i, No 229) and the brother of Muhammad bin Yûsuf, mentioned above

قرأت هذا الجزء كله على شيخنا الامام الحافظ البارع الناقد الحجة

عمدة الحافظ جمال الدين ابى الحجاج يوسف بن الزكى عبد الرحمن بن

يوسف المزي بسماعه الاحاديث المتعلقة ....

فسمعه اخوه الصالح ابو عبد الله محمد و صح ذلك بكرة يوم الثلثاء السادس

عشر ذى الحجة سنة اثنين و ثلثين و سبعمائة بخانقاه عزالدين ابن العلانسى

بسفح قاسيون و كتب احمد بن عبد الله بن المحب عبد الله بن احمد بن

ابى بكر محمد بن ابراهيم المقدسى عفى الله عنهم الح *

The above note was attested by Jamâladdîn al Mizzî, under whom the work was studied, thus —

صحيح ذلك و كتب يوسف بن الزكى عبد الرحمن بن يوسف المزى *

VI Dated, the Madrasah Sâlihîyah of Damascus, A H 732 The writer of the Sanad, Muhammad bin 'Alî bin Hasan bin Hamza al Husainî (*d* A H 732 = A D 1332), says that, in A H 732, he studied the work from the present copy at Madrasah Sâlihîyah under Ismâ'îl bin Yûsuf, noticed in Sanad No III, with a group of traditionists mentioned in the Sanad, and that an Ijâza was granted by him to all who attended the sitting

قرأت هذا الجزء . .... على الشيخ المسند مجد الدين اسمعيل بن

يوسف بن احمد بن محمد المقدسى .. . .

.... . و صح ذلك و ذلك يوم الجمعة سابع عشرين شوال سنة اثنين و ثلثين

و سبعمائة بالصالحية و اجاز لنا جميع مروياته و كتب محمد بن على بن

حسن بن حمزة الحسينى عفى الله عنه *

VII Dated, the Jâmi' Muzaffarî of Damascus, A H 732 The writer of the present Sanad, Muhammad bin 'Alî al Husainî (the writer of Sanad No VI above), says that, on the 27th Shawwâl, A H

732 Muhammad bin Ahmad and he himself again studied the work from the present copy at Jami Muzaffari under Abu l Abbas Ahmad bin Abdallah bin Ahmad al Hamawi (*d* A H 735 = A D 1335) a traditionist and supervisor of endowments of Damascus See Ad Durar vol i fol 85 The said Abu l Abbas granted an Ijaza to both of them

ثم قرأته في التاريخ المذكور على الشيخ الجليل الكبير شهاب الدين
ابو العباس احمد بن عبد الله بن احمد الباري الحموي بسماعه من ابن
العطاري بسماعه من ابن طبرزد بسنده وسمع المحدث شمس الدين
ابو عبد الله محمد بن احمد وصح سندا بالمظفري اجاز لنا جميع
مروياته كتب محمد بن علي الحسيني

VIII Dated the Ashrafiyah Madrasah of Damascus A H 741 The writer of the Sanad who does not reveal his name says that in A H 741 Muhammad bin Hasan bin Naqib (a traditionist of the 8th century A H see Ad Durar vol ii fol 436) with a group of male and female scholars not less than 40 in number studied the work from the present copy at Madrasah Ashrafiyah under the following four Shaikhs who granted an Ijaza to all the students attending the sitting

- i Mizzi (*d* A H 742 = A D 1342) the author of Tuhfa See Lib Cat vol v part i No 229
- ii Taqiaddin Ahmad bin Muhammad bin Ahmad a traditionist of the 8th century A H
- iii Muhammad bin Isma il bin Ibrahim al Khabbazi (*d* A H 756 = A D 1356)
- iv Ahmad bin Ibrahim bin Isma il al Tanukhi (*d* A H 743 = A D 1343)

سمع العلاندب على المشايخ الاربعه السادة الاجلا الحافظ جمال الدين
بن الحجاج بن الزكي عبد الرحمن بن يوسف المزي تقي الدين احمد بن
صلاح الدين محمد بن احمد بن عبد العلي و شمس الدين محمد بن اسمعيل
بن ابراهيم بن الخباز و شهاب الدين احمد بن ابراهيم بن اسمعيل التنوخي
بقراة شمس الدين ابي عبد الله
محمد بن حسن بن النقيب الجماعة يوم الجمعة حادي

عشرين ربيع الاول سنة احدى و اربعين و سبعمائة بدار الحديث الاشرفية بدمشق و الحمد لله رب العالمين •

IX Dated, the Madrasah Ashrafiyah of Damascus, A H 756 The writer of the Sanad, 'Umar bin 'Abdallâh bin Ahmad (d A H 781 = A D 1381) says that in A H 756 he, with a group of students not less than 60 in number, studied the work from the present copy at the Madrasah Ashrafiyah under Shaikh Muhammad bin Ahmad bin Ibrâhîm (d A H 780 = A D 1380), and that the Shaikh granted an Ijâza to all the students

قرأت جميع هذا الجزء و فيه ثلاثون حديثاً من العيلانيات و حديث واحد من الفوائد الزكى على الشيخ الصالح المعمر صلاح الدين ابى عبد الله محمد بن الشيخ تقى الدين احمد بن الشيخ عز الدين ابراهيم بن شرف الدين عبد الله بن شيخ ابى عمر محمد بن احمد بن محمد بن قدامة المقدسى ... . سمعه الجماعة ابراهيم بن الشيخ شمس الدين عبد الرحمن بن على بن عبد الرحمن بن ابى عمر .... و صح ذلك فى يوم الخميس تاسع عشرين شوال سنة ست و خمسين و سبعمائة بدار الحديث الاشرفية سبعين فاسيون و اجاز لهم مايرويه و كتب عمر بن عبد الله بن احمد بن محمد بن ابراهيم المقدسى عفى الله تعالى عنهم الخ •

Foll 15–19 II الرباعيات من صحيح مسلم Ar Ruba'iyât Min Sahîh Muslim A treatise on a collection of those 25 Hadîs from Sahîh Muslim (see Lib Cat vol v, part i No 188) which are transmitted by Muslim (d A H 261 = A D 875) from the Prophet through four intermediate sources

By Amînaddîn Muhammad bin Ibrâhîm bin Muhammad al Wânî امين الدين محمد بن ابراهيم بن محمد الواني, a famous traditionist and scholar of Damascus, who died in A H 735 = A D 1335, see Ad Durar, vol ii, fol 188 The following note on the title-page tells us that Amîn al Wânî compiled the present treatise for his father, who studied it under one Radîaddîn

جزء فيه احاديث رباعيات من صحيح مسلم بن حجاج رحمه الله من اواخر الربع الاول من الكتاب من متعاديين سمعها الشيخ برهان الدين ابراهيم

بن محمد الوانى مودن جامع دمشق على الرضى ابن البرهانى ابقاه
لاجله ولده الامام امين الدين محمد *

Another note on the title page gives us to understand that the author collected the 25 Hadis in the present work from a copy of Sahih Muslim written by Ibn Qudamah (*d* A H 620 = A D 1223) a very reliable traditionist of the 7th century A H

Beginning with the Isnad of Ibn Qudamah's copy thus —

اخبرنا ابو اسحق ابراهيم بن عمر بن مضر بن فارس الواسطى التاجر
قراءة عليه و نحن نسمع نا ابو القاسم منصور بن عبد المنعم بن عبد الله بن
محمد الفراوى سنة اثنين و ستمائة بنيسابور قال نا الامام ابو عبد الله
محمد بن الفضل بن احمد الفراوى الصاعدى نا ابو الحسين عبد الغافر
الفارسى قال نا ابو احمد محمد بن عيسى نا الامام ابو الحسين مسلم بن
الحجاج القشيرى قال الحديث الا ل —

حدثنا قتيبة بن سعيد قال الليث ح و حدثنا محمد بن رمح نا الليث
عن ابن شهاب عن انس بن مالك رضى الله عنه انه اخبره رسول الله
صلى الله عليه و سلم كان يصلى العصر و الشمس مرتفعة *

At the end of the treatise, viz on fol 20 are seven Sanads dated A H 664 665 665 666 666 667 688 transcribed from Ibn Qudamah's copy of Sahih Muslim

Foll 21–25 contain the Sanads and notes (18 in number) of those who studied from our copy of the present treatise

Sanads —

I Dated Damascus A H 724 The writer of the Sanad Muhammad bin Yahya (see Sanad IV treatise No I) says that in A H 724 Abdallah bin Ahmad (*d* A H 737 = A D 1337) and his two sons Abu Bakr Muhammad (*d* A H 793 = A D 1393) and Abu l Fath Ahmad (*d* A H 749 = A D 1349) and one daughter Khudaija with a group of traditionists not less than 30 in number including the writer of the Sanad studied from the present copy under the following 3 Shaikhs near the Jami Aqram of Damascus and that an Ijaza was granted by them to those who attended the sitting

1 Yusuf bin Muhammad bin Sulaiman (*d* A H 728 = A D 1328)

,

ii Ahmad bin 'Abdallâh bin Ahmad (d A H 730 = A.D 1330)

iii 'Abdarrahmân bin Muhammad bin 'Abdalhamîd, a traditionist of the 8th century A H, noticed in Ad Durar without the date of his death being given

سمع جميع هذا الجزء على المشائخ الثلثة الامام العالم يوسف . بن محمد ... بن سليمان بن ابى العز بن وهب بن عطاء .. الحنفى ... و شهاب الدين ... احمد ... بن عبد الله بن احمد بن محمد بن ابراهيم و زين الدين عبد الرحمن بن محمد بن عبد الحميد بن عبد الهادى المقدسيين الحنبليين . . . . بقرأة صاحب الجزء السمع ... عبد الله بن المسمع الدابى و اولاده ابوبكر محمد و ابو الفتح احمد و ام الخير خديجة .... و محمد بن يحيى بن محمد ؛ . و هذا خطه و صح ذلك فى يوم السبت الرابع و العشرين من شهر جمادى الاولى سنه خمس و عشرين و سبعمائه .... بالغرب من جامع الافرم بسفح قاسيون .... . و اجازوالها جميع مايجوز له روايته الخ *

II Dated, the Jâmi' Masjid of Damascus A H 724 The writer of the Sanad, Abdallâh bin Ahmad (d A H 737 = A D 1337), says that in A H 724 he and many others, not less than 30 in number, studied from the present copy in Jâmi' Masjid of Damascus under the following 3 Shaikhs, and that an Ijâza was granted by them to all who attended the sitting

i 'Alî bin Muhammad bin 'Umar bin 'Abdarrhmân (d A H 729 = A D 1329)

ii Shâkir bin Isma'îl bin Ibrâhim (d A H 726 = A D. 1326)

iii 'Alâaddîn Abî Daigam, noticed in Ad Durar without the date of his death being given a traditionist of the 8th century A H

، سمع جميع هذا الجزء على المشائخ الثلثه نجم الدين . على بن محمد بن عمر بن عبد الله الاردبى و جلال الدين . شاكر بن اسمعيل بن ابراهيم التنوخى ' و علاء الدين ابى ضيغم بن عبد الله العلمى بقرأة كاتب السماع عبد الله بن احمد بن المحب المقدسى . . . يوم

الجمعه ثامن و عسرين جمادى الاخرة سنه اربع و عسرين و سبعمائه بجامع دمسق المحروسه و اجازوا لهم جمع ما يجوز لهم روايته الخ *

III Dated the Madrasah Diya iyah of Damascus A H 725 The writer of the present Sanad Abdallah bin Ahmad noticed above as the writer of the Sanad No II says that in A H 725 he with a group of scholars not less than 50 in number studied from the present copy at the Madrasah Diya iyah of Damascus under the following 6 Shaikhs and that a joint Ijaza was granted by them to all who attended the sitting

i Ibrahim bin Muhammad al Wani the father of the author of the present treatise noticed in Ad Durar without the date of his death being given
ii Muhammad bin Ahmad bin Abi l Haija (d A H 726 = A D 1326)
iii Muhammad bin Ali bin Ahmad al Maqdisi (d A H 726 = A D 1326) the son of the author of Al Mashikhat (No 322 above)
iv Muhammad bin Abi Bakr bin Tarkhan (d A H 735 = A D 1335)
v Zainab bint Abdarrahman (d A H 737 = A D 1337)
vi Muhammad bin Abi Bakr Ad Da im (d A H 743 = A D 1343)

سمع جميع هذا الجزء على المسايخ السته برهان الدين ابى اسحق ابراهيم بن محمد الوانى و شمس الدين محمد بن احمد بن ابى الهيجاء و سمس الدين محمد بن احمد بن عبد الواحد ابن البخارى و محمد بن ابى بكر بن محمد بن طرخان و شمس الدين محمد بن ابى بكر بن احمد بن عبد الدائم بن نعمة و ام عبد الله زينب بنت عبد الرحمن بن ابى عمر بن قدامه بقرأة كاتب السماع عبد الله بن احمد ابن المحب المقدسى يوم الخميس الرابع من جمادى الاولى سنه خمس و عسرين و سبعمائه بالمدرسة الضيائيه مسعح فاسون و اجازوا لهم من مر بابهم *

IV Dated the Jami Muzaffari of Damascus A H 725 The writer of the present Sanad Muhammad bin Yahya noticed above

as the writer of Sanad No I, says that in A H 725 he, with a group of scholars not less than 30 in number, studied from the present copy at Jâmi' Muzaffarî of Damascus under the following 2 Shaikhs, and that an Ijâza was granted by them to all who attended the sitting

i Muhammad bin Ibrâhim bin 'Abdallâh (*d* A H 748 = A D 1348)

ii. 'Abdallâh bin Ibrâhim bin 'Abdallâh (*d* A H 731 = A D 1331)

سمع جميع هذا الجزء على الشيخين الاجلين . . الامام ابى عبد الله محمد و ابى محمد عبد الله ابنى الامام عز الدين ابراهيم بن عبد الله بن ابى عمر بن محمد بن احمد بن محمد بن قدامة المقدسى .... و محمد بن يحيى بن محمد بن سعد بن عبد الله المقدسى و هذا خطه و صح ذلك فى يوم الاثنين العشرين من جمادى الاخرة سنة خمس و عشرين و سبعمائة بالجامع المظفرى بسفح جبل قاسيون و اجازوا لنا جميع مروياتهم *

V Dated, the Madrasah Najîbîyah of Damascus, A H 725 Muhammad bin Yahyâ, noticed as the writer of the above Sanad is also the writer of the present Sanad He tells us that, in A H 725, 'Abdallâh bin Ahmad (the writer of Sanad No II above) and many others studied the present copy at Madrasah Najîbîyah under Ahmad bin 'Abdalmuhsin bin Hasan (*d* A H 726 = A D 1326)

سمع جميع هذا الجزء على القاضى الامام . ... احمد بن عبد المحسن بن حسن الدمشقى . . . بقرأة السيخ ..... عبد الله بن احمد بن المحسن بن عبد الله بن احمد بن محمد بن ابراهيم المقدسى . ابناه ابوبكر محمد و ابو الفتح احمد . . و محمد بن يحيى بن محمد بن سعد المقدسى و هذا خطه و ذلك فى يوم الاربعاء التاسع و العشرين من جمادى الاخرة سنة خمس و عشرين و سبعمائة بالمدرسة النجيبية بدمشق *

VI Dated, the Jâmi' Masjid of Damascus, A H 725 The same Muhammad bin Yahyâ, noticed above, is the writer of the present Sanad He tells us that in A H 725, with a group of scholars not less than 50, he studied the present work in Jâmi Masjid of Damascus

under the two following Shaikhs and that an Ijaza was granted by them to all who joined the sitting

i Muhammad bin Musallam (*d* A H 726 = A D 1326)

ii Muhammad bin Muhammad bin Ni mah a traditionist of the 8th century A H

سمع جميع هذا الجزء على الشيخين سيدنا محمد بن مسلم بن
ملك بن مروع محمد بن محمد بن نعمة بن احمد بن جعفر
محمد بن يحيى بن محمد بن سعد المقدسي و هذا خطه و صح ذلك
في يوم الاربعا الثاني و العشرين من شهر جمادى الاخرة سنة خمس
و عشرين و سبعمائة بجامع دمشق المحروسة و اجازا لنا جميع ما يجوز لهما
روايته *

VII Dated the Masjid of Arza of Damascus A H 725 written by the same Muhammad bin Yahya He tells us that he again with a group of scholars studied the present copy under a female traditionist Ummu Ibrahim and that an Ijaza was granted by her to all who attended the sitting

سمعه بالقراءة في التاريخ المذكور على السيدة الصالحة ام ابراهيم
و اجازت لنا جميع ما يجوز له اللہ *

VIII Dated the old Mosque (مسجد عتيق) of Damascus A H 728 Abdallah bin Ahmad noticed as the writer of Sanad No II and of many other Sanads referred to above is also the writer of the present Sanad He tells us that with some others he in A H 728 studied the present copy at the Masjid Atiq of Damascus under Muhammad bin Ibrahim bin Abdallah (*d* A H 748 = A D 1348) and that an Ijaza was granted to all who attended the sitting

سمع جميع هذا الجزء على الشيخ محمد بن ابراهيم بن
عبد الله بن محمد المقدسي بقراءة كاتب السماع عبد الله بن
احمد سنة ثمان و عشرين و سبعمائة بالمسجد العتيق اجاز لهم
جميع مروياته *

IX Dated the Qasiyun of Damascus A H 731 and written by Muhammad bin Yahya the writer of Sanad No I and of many other Sanads noticed above He tells us that with a group of scholars

not less than 60 in number, he studied the present copy in A H 731 under the following two Shaikhs, and that an Ijâza was granted by them to all who attended the sitting

i Qâsim bin Muhammad al Barzâlî (*d* A H 739 = 1339)

ii Muhammad bin Mahmûd as Salamî (*d* A H 738 = A D 1338)

سمع جميع هدا الجزء على الشيخين الامام العلامة الاوحد البارع

الحجة الحافظ الناقد مؤرخ الشام .. القاسم بن محمد بن يوسف البرزالي

..... و محمد بن زين الدين محمود بن ابى طاهر السلمى ....

.... بقراءة مالكه . محب الدين ابى محمد عبد الله بن احمد

المقدسى . . . . و صح ذلك يوم الثلاثاء الحادى و العشرين من

شهر رجب سنة احدى و ثلاثين و سبعمائة سبعة واسنون و اجاز الجماعة

ما يجوز لهما روايته *

X Dated, the Jâmi‘ Muzaffarî of Damascus, A H 732 and written by Hasan bin Muhammad an Nâbulusî (*d* A H 772 = A D 1372) He tells us that, in A H 732 he joined the sitting held at Jâmi‘ Muzaffarî for the study of the treatise under the following two Shaikhs, who granted an Ijâza to all the students (20 in number)

i Muhammad bin Ibrâhîm (*d* A H 748 = A D 1348)

ii Muhammad bin Abî Bakr ad Dâ’imî (*d* A H 743 = A D 1343)

الحمد لله قرأت هذا الجزء على الشيخين عز الدين ابى عبد الله محمد

بن ابراهيم بن عبد الله بن ابى عمر بن قدامة . و شمس الدين

ابى عبد الله محمد بن ابى بكر بن عبد الدائم . . وسمعه الجماعة . .

و اجازوا و صح ذلك فى يوم السبت الخامس من شعبان سنة اثنين

و ثلاثين و سبعمائة . . . بالجامع المظفرى ... و كتبه حسن بن محمد

النابلسى *

XI Dated, the Masjid ‘Atîq, close to the Madrasah of Abu ‘Umar, A H 732 It was written by Qinjuq, the Governor of Damascus, who, according to Ad Durar, vol ii, fol 151, died in A H 771 = A D 1371 He tells us that, in A H 732, he and Ibrâhîm bin Abî Bakr bin Ya‘qub bin Al Malik al ‘Âdil (*d* A H 746 = A D 1346) one of the descendants of King ‘Âdil (A H 635–637 = A D 1238–1240,

see Ad Durar vol i fol 11) with a group of scholars not less than 20 in number studied the work from the present copy under Shaikh Muhammad bin Ahmad bin Hazim a traditionist of the 8th century A H who granted an Ijaza to all who attended the sitting

سمع رباعيات من صحيح مسلم على الشيخ الصالح احمد بن
محمد بن حازم بن حامد بن حسن المقدسي * عماد الدين ابراهيم بن
ابي بكر بن يعقوب بن الملك العادل ابي بكر محمد بن ايوب
كاتب السماع يحيى بن بدعان العلائي
يوم السبت ثاني عشر شعبان سنة اثنى و ثلاثين سبعمائة بالمسجد العتيق
بجاور دار القران المدرسة التي عمر سيف الدين طاشر مدينة دمشق
اجاز الشيخ للسامعين ما يجوز له روايته *

XII Dated the house of Al Wani in Damascus A H 732 It was written by Muhammad al Khatib (d A H 735 = A D 1335) He says that in A H 732 he and Hasan Nabulusi the writer of the above mentioned Sanad No X with a group of scholars not less than 20 in number studied the work from the present copy under Shaikh Ibrahim bin Muhammad al Wani the father of the author of the present work and that an Ijaza was granted by him to all who attended the sitting

سمع جميع هذا الجزء على الشيخ الاجل ابراهيم بن محمد
بن احمد الواني رئيس المؤذنين بجامع دمشق بقراءة الامام بدر الدين
حسن بن محمد بن صالح بن محمد النابلسي و محمد بن
محمد بن محمود الخطيب و هذا خطه و صح ذلك في يوم الاحد ثاني
عشر شهر شعبان سنة اثنين و ثلاثين سبعمائة بمنزل المسمع
بدمشق المحروسة و اجازلنا جميع ما يجوز له روايته *

XIII Dated the Monastery Samsatiyah of Damascus A H 732 It was written by Abdallah bin Ahmad noticed as the writer of Sanad No II and of many others He studied at the Samsatiyah Monastery with a group of traditionists under the following two Shaikhs and an Ijaza was granted by the latter to all who attended the sitting

i 'Alî bin Muḥammad bin Mamdûd (*d* A H 736 = A D 1336)

ii 'Umar bin 'Abdallâh bin 'Abdalahad (*d* A H 744 = A D 1344)

سمع جميع هذا الجزء على الشيخين الصالحين الجليلين الزاهدين

.... على بن محمد بن ممدود بن جامع بن عيسى البغدادى

.... و الفقيه العالم عمر بن عبد الله بن عبد الاحد بقراءة

كاتب السماع عبد الله بن احمد . المقدسى . . . و صح ذلك فى يوم

الاحد الخامس عشر من ذى القعدة سنة احدى و ثلثين و سبعمائة بالخانقاه

السميساطية جوار جامع دمشق و اجازا لهم *

XIV Dated, Damascus, A H 739 The writer of the present Sanad Ibrâhim bin Muḥammad bin Abî Bakr al Hasanî, a traditionist of the 8th century A H, says that, with a group of 10 traditionists he studied the work from the present copy in A H 739 under Safîyah bint Ahmad, a female traditionist who died in A H 741 = A D 1341 An Ijâza was granted to all who attended the sitting

سمع جميع هذا الجزء على الشيخة الصالحة صفية بنت احمد

المقدسى زوجة الشيخ بهاء الدين على بن عمر . . .. . و كاتب السماع

ابراهيم بن محمد ابى بكر الحسنى . سنة تسع و ثلثين و سبعمائة

و اجازت *

XV Dated, Damascus A H 734 It was written by Ahmad bin 'Abdallâh (*d* A H 749 = A D 1349) the owner and scribe of treatise No I He studied the work from the present copy in A H 734 under Bahâ'addin 'Alî bin 'Umar (*d* A H 749 = A D 1349) and his wife, Safîyah, noticed in the above Sanad A number of traditionists, not less than 30 in number, joined the sitting, and an Ijâza was granted by them jointly to all who attended the sitting

قرأته عليها و على والد اولادها بهاء الدين على بن عمر بن احمد بن

عمر بن ابى بكر فسمعه برهان الدين بن الحافظ قطب الدين

عبد الكريم و ابن المسمع . . و صح يوم الاربعاء ثالث عشرين ربيع الاول

سنة اربع و ثلثين و سبعمائة و اجازا كتبه احمد بن عبد الله بن المحب *

XVI Dated the Manzil of Saifaddin Qinjuq in Damascus A H 737 It was written by Abdallah bin Ahmad the writer of many Sanads referred to above He says that he and Saifaddin Qinjuq the Governor of Damascus (see Sanad No XI above) with a group of scholars not less than 100 in number studied under the following 6 Shaikhs who jointly granted an Ijaza to all the students who attended the sitting —

i Jamaluddin Yusuf al Mizzi (*d* A H 742 = A D 1341)
ii Muhammad bin Muhammad bin Hasan an Na ib (*d* A H 750 = A D 1350)
iii Ali bin Muhammad bin Mamdud (*d* A H 736 = A D 1336)
iv Abdallah bin Husain (*d* A H 735 = A D 1335)
v Ahmad bin Muhammad bin Ahmad (*d* A H 742 = A D 1342)
vi Alaaddin Abi Daigam Qarasunqur a scholar of the 8th century A H

سمع جمیع هدا الجزء علی السیخ ابی الحجاج یوسف بن
الزکی بن یوسف المزی و محمد بن الحسن بن ابی الحسن ابن
بدانه المصری و علی بن محمد بن ممد د البغدادی و عبد الله
بن الحسن بن الحافظ و احمد بن محمد بن احمد المقدسی
و علاء الدین ابی ضیغم قراسنقر بن عبد الله العلمی
بقراءة کاتب السماع عبد الله بن احمد المقدسی ابناه احمد و عمر
و سیف الدین قنجق بن عبد الله العلائی
و صح یوم الاحد سادس عشر شعبان سنه سبع و ثلاثین و سبعمائه بمنزل سیف
الدین قنجق •

XVII Dated the Jami Muzaffari of Damascus A H 745 It was written by Ahmad bin Ali al Kurki a scholar of the 8th century He along with other scholars studied the present treatise under Muhammad bin Ibrahim bin Abdallah (*d* A H 748 = A D 1348) by whom an Ijaza was granted to the students who joined the sitting

قرأت هدا الجزء علی السیخ محمد بن ابراهیم بن عبد الله بن
ابی عمر المقدسی و صح ذلک و ثبت یوم السبت رابع عشر

شوال سنة خمس و اربعين و سبعمائة بالجامع المظفري بسفح جبل قاسيون
و اجاز لي ان اروي جميع ما يجوز له روايته بشرطه و كتبه ملفظا بذلك
احمد بن علي الكركي *

XVIII This note dated A H 747, tells us that Ahmad bin 'Abdallâh (*d* A H 749 = A D 1349) with a group of ten traditionists, studied the present treatise at Dâr al Hadîs al Ashrafîyah of Damascus under Muhammad bin Ibrâhîm, referred to in the preceding Sanad

Foll 26–46 III جزء فيه من عوالي الحديث Juz un fî hi Min 'Awâlî al Hadîs A treatise consisting of 70 'Awâlî Hadîs and 3 Âsâr, transmitted from 19 Shaikhs of the author, arranged in alphabetical order

By Qâsim bin Muhammad bin Yûsuf al Barzâlî قاسم بن محمد بن يوسف البرزالي, a famous scholar and a reliable traditionist of Damascus He studied under 2,000 Shaikhs, whom he mentions in Al Mu'jam, a big work of his in 26 volumes He is commonly known as مؤرخ الشام (the historian of Syria) He composed a continuation of الروضتين في اخبار الدولتين a well-known history of Egypt by Abû Shâmâ (*d* A H 665 = A D 1268), see Hand-list No 2323 He is known as a good scribe, like his father, Muhammad bin Yûsuf (see p 223 below), and he transcribed a number of works For his autograph, see Sanad on fol 237[b], Al Mashîkhat, No 322 above and Sanad No I, Treatise No VI, below) He died in A H 739 = A D 1339, see Ad Durar, vol ii, fol 147

The scribe, 'Umar bin 'Abdallâh (*d* A H 781 = A D 1381), gives us to understand in the colophon that Barzâlî composed the present treatise in the month of Jumâda I, and died a few months later, in the month of Dû'l Hijja The scribe also mentions the 19 Shaikhs from whom he quotes the Hadîs in the present treatise, transmitted from three Shaikhs (i) Abû 'Alî Hanbal (*d* A H 604 = A D 1204) (ii) Ibn Tabarzad (*d* A H 607 = A D 1207), (iii) Zaid bin Hasan al Kindî (*d* A H 613 = A D 1213)

Beginning —

اخبرنا الشيخ الامام الحافظ علم الدين ابو محمد القاسم بن محمد بن
يوسف البرزالي قرأة عليه و نحن نسمع في جمادى الاولى سنة تسع و ثلاثين
و سبعمائة و فيها مات رحمه الله ... الشيخ الاول اخبرنا الشيخ جمال الدين
ابو العباس احمد بن ابي بكر بن سليمان بن علي بن سالم الدمشقي
المعروف بابن الحموي قرأة عليه و انا اسمع قال انا ابو حفص عمر بن محمد

ں طىرزد العدادى ڡرأة علىه و اںا حاصر ڡي مسىهل حمادى الاولى سىه

ىلاں و سىمائه ىالحامع المطڡرى ىسڡح ڡاسىوں ڡال اںا اىو العاسم هىه الله اں

محمد ں ىد الواحد ں الحصں السىىاںى ڡرأة علىه و اںا اسمع ڡى سىه

حمس ر عسرں و حمسمائه ڡال اىو طالب محمد ں محمد ں اىراهىم ں

عىلاں البزار ڡال اںا اىوىكر محمد ں ىىد الله ں اىراهىم السافعى ىىا اىوىكر

احمد ں سعد الله ىىا روح ں عىدة ىىا عىمان ں عىاب اںا اىو ىصر

عں اىى سعىد الحدرى رصى الله عىه اىه ڡال ىمر الىاس على حسر

حهىم *

The scribe in the above passage tells us that he studied the work under Barzalı in the month of Jumada I A H 739 the year in which the treatise was composed •

Muhammad bın Yahya (*d* A H 759 = A D 1359) the writer of many Sanads belonging to Treatise No II tells us in the following autograph Sanad that in the month of Jumada I A H 39 Umar bın Abdallah the scribe studied the present treatise at Jamı Muzaffarı of Damascus under Barzılı and that a group of scholars not less than 40 in number including the writer of the present Sanad joined the sitting an Ijaza being granted by Barzalı to all the students

وراب حمىع هدا الحرو على مصرحه السىح الامام العلامه الاوحد البارع

الحىحه مورح السام عمدة الحڡاط و المحدىىں علم الدىں اىى محمد العاسم

ں محمد ں ىوسڡ البررالى الاشىلى السافعى ىسمعه

صاحب الحرو و كاىىه ربں الدىں اىو حڡص عمر ں شىحىا

محب الدىں اىى محمد عىد الله و صح دلك و ىىب ڡى ىوم

البلىاء عاشر حمادى الاولى سىه ىسع و ىلاىں وسىعمائه ىالحامع المطڡرى ىسڡح

ڡاسىوں و احار المسمع الحماعه المدكورىں حمىع ما ىحور له رواىىه و عددهم

ارىعوں ىڡسا و كىب محمد ں ىحىى ں محمد ں ىحىى المڡدسى *

Foll 49–60 IV حرء ڡىه مں عوالى الحدىث Juz un fi hi Min Awalı al Hadıs A treatise by Barzalı (*d* A H 739 = A D 1339) the author of treatise No III It consists of 50 Awalı Hadıs transmitted from 6 female Shaikhs of Barzalı arranged in alpha

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betical order It was composed, like the last treatise, in A H 739, the year in which the author died

'Umar bin 'Abdallâh (*d* A H 781 = A D 1381), the scribe, tells us in the following note at the end that, in A H 739, he transcribed both these treatises of Barzâlî (Nos III, IV) from the autograph copies كتبه من خط مخرجه الشيخ الحافظ علم الدين القاسم المذكور رحمه الله عمر بن عبد الله بن احمد بن المحب فى شعبان سنه تسع و ثلاثين و سبعمائه *

The present treatise is followed by a Sanad, dated the Jâmi, Muzaffarî of Damascus, A H 739, written by Muhammad bin Hasan bin Alî bin 'Umar al Maqdisî, a traditionist of the 8th century A H He says that, on the 13th of Jumâda I, A H 739, he studied the present copy, with a group of 40 scholars, at Jâmi' Muzaffarî under the author of the treatise An Ijâza was granted by Barzâlî to the students who attended the sitting

سمع هذا الجزء على مخرجه الشيخ ... القاسم بن محمد بن يوسف البرزالى .. .. و كاتب الاسماء محمد بن حسن بن على بن عمر بن احمد المقدسى و هذا خطه و صح ذلك فى يوم الثلثاء العاشر من جمادى الاولى سنة تسع و ثلاثين و سبعمائة بالجامع المظفري بسفح قاسيون ظاهر دمشق و اجاز المسمع الجماعة جميع ما يجوز له روايته و عدتهم اربعون نفساً *

Two foll at the end of the present treatise are blank

Foll 64-81 V جزء فيه من عوالى الحديث Juz'un fî hi Min 'Awâlî al Hadîs An autograph copy of a collection of 'Awâlî Hadîs transmitted by 'Abdallâh bin Hasan (*d* A H 732 = A D 1332) Chief Justice of Syria, from 15 male and 6 female Shaikhs

By Muhammad bin Yahyâ bin Muhammad al Maqdisî محمد بن يحيى بن محمد المقدسي, a prominent traditionist of Damascus who died in A H 759 = A D 1359 See Ad Dûrar, vol ii, fol 545 As noted above, he is the writer of Sanad No IV, Treatise No I, and of Sanads Nos IV, V, VI, VII, IX, Treatise No II The fact that he studied under so many Shaikhs, and received Ijâzas from them, proves the merit of the author in tradition The author tells us, in the following autograph note, that he composed the present treatise for 'Abdallâh bin Ahmad, the narrator of the Hadîs collected in the work

جزء فيه من عوالى سيدنا الشيخ الامام العالم البارع الاوحد الزاهد بقية السلف جمال العلماء مفتى المسلمين قاضى القضاة شرف الدين ابى

محمد سد الله بن الشيخ الحسن بن السيخ عبد الله بن
السيخ سد العنى بن عبد الواحد بن على بن مسرور
المقدسى الحاكم بالسام المحروسة حرنه له كاتبه
محمد بن يحيى المقدسى *

The following colophon tells us that the present treatise was composed in A H 731 آخر الجزء المخرج من عوالى سيوخ قاضى القضاة
سرف الدين الحنبلى فيه خمسة عسر سيخا بالسماع و عن سنة بالاجازة سنة مسقة محمد
بن يحيى المقدسى فى الخامس و العسرين من رجب سنة احدى و ثلاثين
و سبعمائة بسفح جبل قاسيون *

Beginning —

اخبرنا السيخ العدل سديد الدين ابو محمد المكى قراءة عليه و انا
اسمع فى جمادى الآخرة سنة احدى و خمسين و سبعمائة الخ *

The present copy ends with the following Sanad dated Damascus A H 731 written by Abdallah bin Ahmad (*d* A H 737 = A D 1337) the writer of Sanad No II Treatise No II He tells us that with a group of 30 scholars he studied the work from the present copy under the above mentioned Abdallah bin Hasan the narrator of these Awali Hadis who granted an Ijaza to all the students who attended the sitting which took place at his house in Damascus

سمع جميع هذا الجزء على المخرج له سيدنا السيخ ابى
محمد عبد الله بن الاما حسن بن شرف الدين ابى موسى عبد الله بن
السيخ الامام الحافظ ابى محمد عبد الغنى بن عبد الواحد بقراءة
كاتب السماع عبد الله بن احمد المحب المقدسى ابنه ابو الفتوح احمد
و الجماعة السادة سنة احدى
و ثلثين و سبعمائة بمنزله المسمع بسفح قاسيون ظاهر دمشق و اجاز لهم المسمع
اجدة الله رواية جميع ما يجوز له روايته *

The writer of the Sanad adds a note in which he mentions the date of death of Abdallah bin Hasan thus —

توفى قاضى القضاة سرف الدين المخرج له هذا الجزء فى
ليلة الخميس مستهل جمادى الاولى سنة اثنتين و ثلثين و سبعمائة

و دون بعد ان يصلى عليه بالجامع المظفري ُسفح قاسيون و دون بتربة الشيخ ابن عمر *

Foll 85-90 VI ثلاثيات من مسند احمد بن حنبل Şulâşîyât Min Musnadî Ahmad bin Hanbal A collection of 39 'Awâlî Hadîs of Musnad (see Lib Cat vol v, part i, No 242), transmitted by Ahmad bin Hanbal (*d* A H 241 = A D 855) from the Prophet through 3 intermediate narrators

By Qâsim bin Muhammad bin Yûsuf al Barzâlî قاسم بن محمد بن يوسف البرزالي (*d* A H 739 = A D 1339), see Treatise No III above

Beginning with Isnâd, thus —

اخبرنا ابو على حنبل بن عبد الله بن الفرج بن سعادة الرصافى المكبر قرأة عليه و نحن نسمع قال انبانا ابو القاسم هبة الله بن محمد بن عبد الواحد الشيبانى قال انبانا ابو على الحسين بن على بن المذهب التميمى الواعظ فى سنة سبع و ثلاثين و اربعمائة قال انبانا ابوبكر احمد بن جعفر بن حمدان بن ملك بن شبيب القطيعى فى المحرم سنة ست و ثلاثين و ثلاثمائة قال حدثنا ابو عبد الرحمن عبد الله بن احمد بن حنبل قال حدثنى ابى ابو عبد الله حدثنا ابن زياد ثنا زياد بن علاقة بن اسامة بن شريك رضى الله عنه قال الله عز و جل لم ينزل داء الا انزل معه شفاء الا الموت و الهرم *

Ahmad bin 'Abdallâh (*d* A H 749 = A D 1349), the scribe, says in the colophon that he transcribed the present treatise from an autograph copy, in A H 736 Fol 90 contains copies of 11 Sanads of eminent traditionists of the 7th century A H, written on the copy of Musnad from which the 39 Hadîs in the present treatise are taken The Sanads are dated A H 652, 674, 675, 682, 683, 683, 684, 684, 687, 688, 689

The following 7 Sanads belong to the present copy of the treatise

I An autograph Sanad, dated the Dâr al Hadîs Nûrîyah of Damascus, A H 735, written by Barzâlî, the author of the treatise He says that Ahmad bin 'Abdallâh, the scribe, studied the present work from this copy under him, and compared it with the original autograph copy Barzâlî granted an Ijâza to the scribe, whose father, 'Abdallâh, was one of his Shaikhs

سمعه علی حامده العمه المحدث المعری الصالح شهاب الدس
ابو العبح احمد بن شیخنا الامام محب الدس ابی محمد عبد الله
بن احمد المعدسی و فلك نسخة هذه سنه خمس و ثلثین
سبعمائه بدا الحدیث الدویه و احرت له جمیع ما یجوز لی روایته
و کتب العاسم بن محمد بن یوسف البرزالی عفی الله عنه *

II The same Ahmad bin Abdallah in the following Sanad dated A H 736 mentions that with a group of 20 scholars he studied under his father Abdallah from the present copy

قراب جمیع هذا الجزء علی سیدی و مولای و سیدی والدی ابی
محمد عبد الله بن المحب المقدسی بسمعه جماعه وصح
ذلک یوم الاحد دمی سرقی المحرم سنه ست و ثلثین و سبعمائه
کتب احمد بن عبد الله بن احمد المقدسی عفی الله عنهم *

This Sanad is attested by Abdallah (*d* A H 737 = A D 1337) the father of Ahmad thus هذا صحیح کتبه عبد الله بن احمد بن المحب المقدسی

III The above mentioned Abdallah in the following autograph Sanad dated the Madrasah Diyaiyah of Damascus A H 736 says that his two sons Ahmad the scribe of the copy and Muhammad with a group of 40 traditionists male and female studied under him and that he granted an Ijaza to all the students

سمع جمیع هذا الجزء من لعظی ولدای ابوبکر محمد و احمد
وفقهما الله تعالی و اثنی عطا و المحدثون
و صح ذلک فی یوم الخمیس التاسع من ربیع الاول سنه ست و ثلثین
و سبعمائه بالمدرسه الضیائیه سمع دسدون و اجزت لهم کتبه عبد الله بن احمد
بن المحب المقدسی عفی الله عنهم *

IV The same Abdallah in another autograph Sanad dated the Dalih of Damascus A H 756 says that Muhammad bin Yahya (*d* A H 759 = A D 1359) author of treatise No V above studied from the present copy with a group of 30 scholars under him and that he granted an Ijaza to all the students

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سمعه علىّ ايضا بقراءة المحدث الفاضل شمس الدين محمد بن يحيى

بن سعد . . . .

. وصح ذلك في يوم الثلثاء سادس عشرين جمادى الاولى سنة ست

وثلاثين وسبعمائة . . . بمنزل ناسخين بالصالحية بمكان يعرف بالدالية واحرف

ثم كاتبه عبد الله بن احمد المقدسي .

V Muhammad (*d* A.H. 793 = A.D. 1393), the second son of the above-mentioned 'Abdallah who studied the present copy (see Sanad No III above) and treatise No II (see Sanad No IV of that treatise) under his father, tells us that in A.H. 763, with a group of 40 scholars, he studied the present copy at Jami' Amavi of Damascus under Qâdî Ahmad bin Muhammad (*d* A.H. 764 = A.D. 1364), from whom all the students received an Ijaza

سمع جميع هذا الجزء وهو منتقى من الابيات مسند امام احمد بن

محمد بن حنبل رضى الله عنه . على الشيخ الامام العالم المسند المعمر

الرئيس القاضي بدر الدين احمد بن محمد بن محمد بن احمد الرقاق .

. . . بقراءة كاتبه محمد بن عبد الله بن احمد . . . .

وصح ذلك وثبت في يوم الاحد تاسع عشرين شوال سنة ثلاث وستين

وسبعمائة بالجامع الاموي بدمشق واجاز لنا ما يجوز جميع له روايته .

VI The above-mentioned Muhammad, in the following autograph Sanad, says that in A.H. 763, when he was studying the present copy at Madrasah Salâhîyah of Damascus under Muhammad bin Ahmad bin Ibrâhîm (*d* A.H. 780 = A.D. 1380) one Ahmad bin Ya'qûb bin Ishâq bin Khwâja al Kirazî al Bihârî al Hindî al Hanafî, and some others, joined the sitting, and that an Ijâza was granted by the Shaikh to all the students

ثم قراءته على الشيخ الامام . صلاح الدين ابي عبد الله محمد بن

الشيخ تقي الدين احمد بن الشيخ ابراهيم بن عبد الله المقدسي .

فسمعه اخي محمد والشيخ الصالح سعد الدين سعد الله بن بهاء الدين عمر

بن سعد الاسفرائني والشيخ الصالح شرف الدين احمد بن يعقوب بن

اسحق بن خواجه الكرازي البهاري الهندي الحنفي وصح ذلك وثبت

فی یوم السبت خامس سهر ذی قعدة المحرم سنة ثلاث و ستین و سبعمائه
بالجدول الرباط العلائی بالصالحیة و اجاز لنا ما یجوز له الله *

VII Umar bin Abdallah (*d* A H 781 = A D 1381) the scribe of the following Sanad says that in A H 763 with a group of 40 scholars he studied the present copy at Madrasah Ashrafiyah of Damascus under Shaikh Muhammad bin Ahmad bin Ibrahim noticed in the preceding Sanad and that all the students received an Ijaza

قرأت هذا الجزء هو مشتمل من ثلاثیات مسند الامام احمد بن
حنبل علی شیخنا الشیخ الصالح ابی عبد الله
محمد بن الشیخ تقی الدین احمد بن الشیخ عز الدین ابراهیم بن عبد الله
بن شیخ الاسلام ابی عمر محمد بن احمد بن قدامة المقدسی
صح ذلک فی یوم الاحد
ثالث عشرین صفر سنة ثلاث و ستین بدار الحدیث الاشرفیة بسفح قاسیون
و اجازلهم ما یرویه کتب عمر بن عبد الله بن احمد المحب المقدسی *

Fol 94 is blank

Foll 95–107 VII الاربعین البلدانیة Al Arba un Al Buldaniyah A collection of 40 Hadis of 40 Shaikhs belonging to 40 different places taken from Al Mu jam (No 319 above)

By Abu Abdallah Muhammad bin Ahmad Ad Dahabi ابو عبد الله محمد بن احمد الذهبی a famous author and scholar and an authority often quoted in history biography tradition and jurisprudence He was born in A H 673 and studied under numerous Shaikhs whom he enumerates in his work Al Mu jam al Kabir He died in A H 748 = A D 1348 leaving behind him a large number of pupils and compositions Brock in vol ii p 46 mentions the existence of 21 works in different libraries For his life see Ad Durar vol ii fol 219

Dahabi tells us in the preface that the desire to compose an Al Arba un Al Buldaniyah was prompted by the similar compositions of Salafi Ibn Asakir and others The result was the present composition and two other Arba uns viz Arba un from Mu jam Abi Bakr and Arba un from Mu jam Ibn Jumai (see No 321 above)

Beginning —

الحمد لله على نعمه و اشهد ان لا اله الا الله و اشهد ان محمدا عبده

و رسوله . . . . ثم انى قد كتبت سمعت الاربعين البلدانيه للحافظ

السلفى و الاربعين البلدانيه للحافظ ابن العساكر الخ *

Ahmad bin 'Abdallâh (d A H 749 = A D 1349), the scribe, tells us in the following colophon that he transcribed the present copy for his own use, in A H 735

آخر الاربعين البلدانيه للطبرانى تخريج شيخنا شمس الدين محمد بن

محمد الذهبى علقها لنفسه احمد بن عبد الله بن احمد المحب المقدسى

فى شعبان سنه ۷۳۴ *

The present copy contains one Sanad dated Damascus, A H 735, written by 'Abdallâh, the father of the scribe The scribe and many others studied from the present copy under two Shaikhs, one Zainab bint Yahyâ (d A H 742 = A D 1342), and the other Mizzî (d A H 742 = A D 1342) who jointly granted an Ijâza to all the students

سمع جميع هذا الجزء من المعجم الصغير للحافظ ابن القسم للطبرانى

على الشيخة الصالحة المسنده الكبيره ام عمر زينب بنت الخطيب

بدر الدين يحيى بن الشيخ العلامه عز الدين عبد العزيز بن عبد السلام .

و على شيخنا . . . جمال الدين ابى الحجاج يوسف الذكى عبد الرحمن

بن يوسف المزى . بقرأة كاتب السماع عبد الله بن احمد و اولاده

احمد . سنه خمس و ثلثين و سبعمائه و اجازا لهم جميع ما يجوز لهما

روايته *

Foll 109–117 VIII الاربعون Al Arba'ûn A collection of 40 Hadîs from Al 'Âdâb by Baihiqî (d A H 458 = A D 1066)

By Ahmad bin 'Abdallâh احمد بن عبد الله He was a leading scholar and traditionist of Damascus of the 8th century A H Several Sanads and notes, on the treatises referred to above, tell us that he studied under his father and a large number of other Shaikhs He is the scribe of Treatise No VII and of some of the Sanads and notes He died in A H 749 = A D 1349 see Ad Dûrar, vol 1, fol 86

Ahmad bin Abdallah in the following passage says that he transmitted the Hadis of Al Adab from Ayyub bin Ni mah (*d* A H 730 = A D 1330) one of his Shaikhs

Beginning —

احىرىا السىح رىں الدىں ابو الصىر ابوب ں ىعمة ىں محمد ں ىعمه المعدسى الكحال ىال اىىاىا السىح الامام شرف الدىں ابو ىىد الله محمد ں عىد الله ں ابى العصل المرسى ىراه علىه و اىا اسمع ىى سىه سىب و اربعىں و سىمائه ىال اىىاىا ابو العاسم مىصور ں عىد المىعم ں العصل ں احمد الصاعدى العراوى ىال اىىاىا ابو محمد عىد الحىا ں محمد ں الحوارى ىال اىىاىا الامام الحاىط •

• الحدىث الاول

احىرىا ابو ىىد الله الحاىط ... من احو ىحىى الصحىه ىال امك ىل ىم من ىال امك ىال ىم من ىال ابوك الح •

Three Sanads dated A H 646 708 711 written on the copy of Kitab al Adab are transcribed verbatim at the end of the present copy

The present copy contains 4 Sanads granted to the traditionists who studied from it

I Dated Damascus A H 724 written by Abdallah (*d* A H 737 = A D 1337) the author s father He says that he and his two sons Ahmad and Muhammad with a group of traditionists studied from the present copy under Ayyub bin Ni mah (*d* A H 730 = A D 1330) who granted an Ijaza to all the students

سمع حمىع هده الارىعىں على السىح ابى الصىر ابوب ں ىعمه ں محمد ں ىعمه المعدسى ىعراه كاىب السماع عىد الله ں احمد ں المحب المعدسى اىىاه احمد و محمد و صح دلك ىى ىوم الحمعه ىامں عسر سهر ربىع الآحر سىه ارىع و عسرىں و سىعمائه ىدكان المسمع ىدمسق و احار لهم •

II Dated Damascus A H 730 written by Abdallah the writer of the preceding Sanad He says that a group of traditionists

including his third son, joined the sitting (an Ijâza being granted jointly to all the students), when he was studying the treatise again under the following two Shaikhs —

i Ayyûb bin Ni'mah (d A H 738 = A D. 1338)

ii Abû Bakr bin Muhammad bin 'Abdarrahmân (d A H 738 = A D 1338)

سمع جميع هذا الاربعين على الشيخين المسندين الصالحين ..
ابن الصدر ايوب بن نعمة بن محمد بن نعمة المقدسي و عماد الدين
ابي بكر بن محمد بن عبد الرحمن بن محمد بن عبد الجبار المقدسي
بقرأة كاتب السماع عبد الله بن احمد و ابنه عمر حاضر . .
و صح ذلك في يوم الثلاثاء السادس عشرين من شهر ربيع الاول سنة ثلاثين
و سبعمائة . بجوار دمشق و اجاز لهم جميع ما يجوز له روايته الخ *

III 'Umar bin 'Abdallâh (d A H 781 = A D 1381), the son of the 'Abdallâh mentioned in the above Sanad, gives us to understand that his two sons, Abû Bakr and Yûsuf, with a group of traditionists, studied under him at Dâr al Hadîs Ashrafîyah of Damascus in A H 778, and they were granted an Ijâza by him

سمع جميع هذا الجزء من لفظي سماعي فيه اصلا قرأة عليه و انا حاضر
على الشيخين المذكورين اعلاه بسماع الاول و اجازة الثاني من المريسي .
سمعه ابناي ابوبكر و يوسف و صح ذلك في يوم الاثنين سابع عشرين
جمادى الاولى سنة ثمان و سبعين و سبعمائة بشيخ جبل قاسيون و اجزت لهم
كتبه عمر بن عبد الله بن احمد المحب المقدسي عفى الله تعالى عنهم
و لله الحمد و المنة *

IV Sanad, dated Damascus, A H 873, written by Muhammad bin Muhammad al Khaidarî (d A H 894 = A D 1489) He says that, with a group of traditionists, he studied under 'Abdarrahmân bin Yûsuf at Tahhân (d A H 845 = A D 1441), and that an Ijâza was granted by him to all the students

الحمد لله سمع هذه الاربعين على الشيخ الامام العالم المسند زين الدين
عبد الرحمن بن يوسف بن احمد بن الطحان الحنبلي باجازته من الحافظ
ابي بكر محمد بن عبد الله بن احمد بن المحب بقرأة محمد بن

محمد بن عبد الله الحضرمى هذا خطه عفى الله عنه العامل ـ و الدين
على بن سليمان بن احمد المرداوى صح ذلک يوم الخميس حادى
وعشرين رجب سنه سبع و ثلاثين ثمانمائه بسمع فاسـ ن و احازلها
المسمع

A note on the title page says that the MS was in possession of Muhammad bin Fahd al Mal ki the author of Al Mu Jam (see Hand list No 2429)

Fol 121 IX الاربعين Al Arba un An incomplete autograph copy of Arba un Only one fol containing one Hadis remains the other foll containing 39 Hadis being wanting

By Muhammad bin Yahya محمد بن يحيى the author of Treatise No V noticed above

Foll 125–132 X الاربعين *Al Arba un A collection of 40* Hadis from Sahih Muslim see Lib Cat vol v part i No 185

By an anonymous author The following words in the Sanad dated A H 668 quoted at the end of the present copy و عدة الاربعين جميعها فى المجلدة الثانية من نسخة الضيائية (the 40 Hadis of the present work are taken from the second volume of Sahih Muslim belonging to the Madrasah Diya iyah) suggest that it was composed before A H 668 The present copy is defective for the want of a larger portion of the preface It begins abruptly with the Isnad thus —

قالوا انبانا ابو اسحق ابراهيم بن عمر بن مضر بن فارس الواسطى
التاجر قراءة عليه نحن نسمع بجامع دمشق بالعزالية منه قال انا ابو القاسم
منصور بن عبد المنعم بن عبد الله بن محمد الفراوى
الحديث الاول قال حدثنا يحيى بن يحيى قال قرأت على مالك عن نعيم
بن عبد الله عن ابى هريرة رضى الله قال قال رسول الله صلى الله عليه
و سلم على انقاب المدينة ملائكة لا يدخلها الطاعون والدجال الخ *

It appears from Sanad No X below that Muhammad bin Tugrul was the scribe and owner of the present copy

Foll 133–135 contain copies of Sanads dated A H 662 665 666 668 written on the copy of Sahih Muslim belonging to the Madrasah Diya'iyah of Damascus from which the present 40 Hadis are collected

Foll 135b–137b contain the following 11 Sanads and notes of

the traditionists who studied from the present copy, of which the first 9 are dated A H 717, and the last two A H 736

I A note, dated Damascus, A H 717, written by Muhammad bin Tugrul as Sarafî (*d* A H 737 = A D 1337) He says that, with others, he studied the present treatise under Barzâlî (*d* A H 739 = A D 1339)

قرأت جميع هذه الاربعين على الشيخ الامام الحافظ الاوحد البارع جمال الحفاظ مؤرخ الشام عمدة المحدثين علم الدين معيد الطالبين ابى محمد القاسم بن محمد بن يوسف البرزالى . ... و صح ذلك فى يوم الاثنين ثامن عشر سنة سبع و عشرة و سبعمائة عند قبر زكريا جوار دمشق المحروسة و كتب محمد بن طغرل الصيرفى *

II Dated, the Monastery Khâtûnîyah of Damascus, A H 717, written by Mizzî (*d* A H 742 = A D 1342) He says that he and Muhammad bin Tugrul, the scribe, jointly studied from the present copy under Hasan bin Ahmad bin Muzaffar (*d* A H 724 = A D 1324), and that an Ijâza was granted by Hasan to both of them

سمع جميع هذا الاربعين . على الشيخ الامام العالم . الحسن بن احمد بن مظفر الخطيري ... بقرأة محمد بن طغرل . و كاتب السماع محمد بن يوسف بن الزكى عبد الرحمن بن يوسف المزى .
صح ذلك يوم الاثنين الثامن عشر رجب سنة سبع عشرة و سبعمائة .
واجاز لنا المسمع جميع ما يجوز له روايته

III Dated, the Monastery Khâtûnîyah of Damascus, A H 717, written by Muhammad bin Tugrul, noticed in the above Sanad He says that, with a group of three traditionists, he studied the treatise under Ismâ'il bin 'Isa, a traditionist of Damascus of the 8th century A H, and that a joint Ijâza was granted by the same Ismâ'il to all the students

قرأت جميع هذه الاربعين . على الشيخ . اسمعيل بن عيسى بن مسعود بن هرون بن يوسف المقدسى . . فسمعه و صح ذلك سنة سبع عشرة و سبعمائة بالخانقاه الخاتونية . كتبه محمد بن طغرل *

IV Dated, the Jâmi' Ashrafî of Damascus, A H 717, written by the same Muhammad bin Tugrul He says that he, and Barzâlî

(*d* A H 739=A D 1339) and many others studied for the second time from the 29th Hadis till the end under Muhammad bin Imad a traditionist of the 8th century A H and they received an Ijaza from him

سمع من اول الحديث التاسع و العشرين الى اخر الجزء على الشيخ
الجليل الاصيل العدل الرضي شمس الدين ابي عبد الله محمد بن العماد
عبد الله بن حامد بن عبد الرشيد بقراءة الامام القاسم بن
محمد بن يوسف البرزالي احمد بن شمس الدين محمد بن حضر بن
مسلم التجيبي محمد بن طغرل المعروف بابن الصيرفي هذا خطه
عبد سمع نسخه سمعه بالجامع الاموي و اجازلنا .

V Dated Damascus A H 717 written by Mizzi (*d* A H 742=A D 1342) He says that he and Muhammad bin Tugrul with a group of 6 scholars studied under Salim bin Abdarrahman (*d* A H 726=A D 1326) and that an Ijaza was granted to all the student

سمع جميع هذه الاربعين على الشيخ الجليل سالم بن عبد
الرحمن بن عبد الله القلانسي السعدي بقراءة العبد محمد بن طغرل
الصيرفي الجماعة السادة وكاتب اسماع محمد بن يوسف بن
الذكي بن عبد الرحمن اجازلنا جميع ما يجوز له روايته .

VI Dated Damascus A H 717 written by Muhammad bin Tugrul the writer of Sanad No I He *says that* with a group of traditionists he studied the treatise under Yusuf* bin Muhammad bin Usman *and that* an Ijaza was granted by him to all the student

قرأت جميع هذه الاربعين على الشيخ يوسف بن محمد بن
عثمان بن السرخسي فسمعه عبد سمع سيره و سمعناه
و اجازلنا جميع ما يجوز له روايته كتبه محمد بن طغرل الصيرفي .

VII Dated the Manzil of Muhammad bin Abdalmalik close to the Madrasah Adiliyah A H 717 written by Muhammad bin Tugrul

* Ibn Hajar in *Ad Durar* vol ii fol 3 b places Yūsuf s death in A H 711 but the present Sanad gives us every reason to hold that he was alive in A H 717

the writer of Sanad No. I. He says that the present treatise was studied under Muhammad bin 'Abdalmalik bin Ismâ'îl bin 'Âdil (*d.* A.H. 727 = A.D. 1327), one of the descendants of King 'Âdil of the Ayyûbid dynasty, by a group of scholars, which included the two sons of the above-mentioned Muhammad bin 'Abdalmalik, viz. 'Alî and 'Abdalmalik; Ahmad bin 'Umar, a noble of Damascus and one of the descendants of King 'Âdil; and many others. An Ijâza was granted by the same Muhammad bin 'Abdalmalik to all the students.

سمع جميع هذه الاربعين ... على المولى السيد الاجل الغازي المجاهد
العضد المصر الملك الكامل سيد الامراء اشرف الملوك و السلاطين ابى
المعالى محمد بن المولى الملك السعيد فتح الدين ابى محمد عبد
الملك بن السلطان الملك الصالح عماد الدين ابى الفداء اسمعيل بن
السلطان الملك العادل سيف الدين ابى بكر محمد بن ايوب بن شادي
اعز الله نصره و رفع قدره . بسماعه لجميع الصحيح من ابن عبد الدائم
بسنده بقرأة الامام . القاسم بن محمد بن يوسف البرزالى ولدا المسمع
على فى الخامسة و عبد الملك فى الثالثة و مظفر الدين ابو العباس
احمد بن الملك المغيث فتح الدين عمر بن الملك الفائز ابراهيم بن
السلطان الملك العادل ابى بكر بن ايوب . و ذلك فى يوم
الاربعاء السابع و العشرين من شهر رجب سنة سبع و عشرة بمنزل المسمع
جوار المدرسة العادلية و اجاز للجماعة السامعين جميع ما يجوز له روايته *

VIII. Dated, the Manzil of 'Alî bin Muhammad, north of the Jâmi' Masjid of Damascus, A.H. 717, written by Muhammad bin Tugrul. He says that he and Ahmad bin 'Umar, a noble of Damascus and one of the descendants of King 'Âdil, with a group of scholars, studied under Shaikh 'Alî bin Muhammad bin 'Umar (*d.* A.H. 729 = A.D. 1329). An Ijâza was granted by him to all the students.

قرأت جميع هذه الاربعين على الشيخ الامام . . . على بن العدل
عماد الدين ابى عبد الله محمد بن عمر بن عبد الرحمن بن عبد الواحد بن
محمد بن مسلم بن الحسن بن عبد الله بن محمد الاربلى الدمشقى

الشافعی بسمع جمیعه حسن بن شهاب الدین ابی القسم عبد الله و مطهر
الدین ابو العباس احمد بن فتح الدین عمر بن الملک العابر بن الملک
العدل و صارم الدین ابراهیم صح ذلک کتب فی یوم
الخمیس الثامن و العشرین من شهر رجب سنة سبع عشرة و سبعمائة بمنزل
المسمع شمالی جامع دمشق المحروسة اجازلنا ما یجوز له ر ایته کتبه
محمد بن طغرل بن عبد الله الصیرفی *

IX Dated the Mosque of Al Malik al Qahir of Damascus A H 717 written by Muhammad bin Tugrul He says that he and Muhammad bin Jamaladdin (the Imam of the Khatuniyah Monastery of Damascus and a scholar of the 8th century A H) with some others studied the present treatise under Shaikh Ahmad bin Abi Bakr bin Muhammad bin Tarkhan (d. A H 736 = A D 1336) who granted an Ijaza to all the students

سمع جمیع هذا الجزء علی الشیخ الاجل الاصیل العدل تقی الدین
ابی العباس احمد بن ابی بکر بن محمد بن طرخان بن ابی الحسن
الدمشقی الصالحی بسماعه من ابن عبد الدایم و محمد بن جمال
الدین عبد الرحمن بن علاء الدین علی الحنفی امام الخاتونیة
و محمد بن طغرل بقرأته و هذا خطه و صح ذلک فی یوم الاثنین التاسع
و عشرین ذی القعدة سنة سبع عشرة و سبعمائة بمسجد الملک القاهر
و اجازلنا جمیع مرویاته *

X Dated the Monastery of Damascus A H 736 Written by Husain bin Umar (d A H 779 = A D 1379) a traditionist of Damascus and the owner of the copy of Al Mashikhat No 322 above He says that he and Muhammad bin Tugrul as Sairafi the scribe and owner of the present copy with a group of scholars jointly studied under Alaaddin Abu l Hasan Ali bin Abi al Ma ali (d A H 737 = A D 1337) The same Alaaddin granted an Ijaza to all the students

سمع جمیع هذه الاربعین علی الشیخ المعری علاء الدین ابی
الحسن علی بن ابی المعالی بن حصر التنوخی بقرأة صاحبها
و کاتبها الشیخ المحدث ناصر الدین ابی المعالی محمد بن

طغرل الصيرفى .. الجماعة ... و كاتب السماع الحسن بن عمر بن حبيب الدمشقى و صح ذلك وكتب فى يوم الثلثاء ثانى عشر ذى الحجة سنة ست و ثلثين و سبعمائة بخانقاه حاتونيه و اجاز لهم *

XI Dated, the Madrasah of Sharafaddin of Halab A H 736, written by Muhammad bin Tugrul He says that, with a group of traditionists not less than 20 in number, he studied the work from the present copy under the following two Shaikhs, who granted an Ijâza to all the students —

(i) Muhammad bin Sâlih, a traditionist of the 8th century A H

(ii) 'Alî bin 'Alî bin Ibrâhîm (d A H 740=A D 1340)

سمع جميع هذه الاربعين .. على الشيخين العاملين ... ابى عبد الله محمد بن عفيف الدين بن صالح بن ابى العلاء بن ابى محمد بن صالح بن محمود ... . الاسدي الحلبى والقاضى علاء الدين ابى الحسن على بن على بن ابراهيم .. الانصاري .. . .
بقراءة كاتب السماع محمد بن طغرل الصيرفى . . سنة ست و ثلثين و سبعمائة بمدرسة شرف الدين ابن العجمى بمدينة حلب و اجازلنا جميع مروياته *

Foll 138–139 XI[a] الجزء فيه من حديث يحيي بن محمد بن صاعد
Al Juz' fîhi min Hadîs Yahyâ bin Muhammad bin Sâ'id Contains the four Hadîs narrated by Yahyâ bin Muhammad bin Sâ'id, a prominent traditionist, who died in A H 318=A D 930, see Huffâz, vol ii, p 337

Beginning —

اخبرنا الشيخ الجليل المسند عزالدين عبد العزيز بن عبد المنعم ابن الفضل الحرانى قرأة عليه وانا اسمع فى سنة احدى و ثمانين و ستمائة
. .. . فقال (رسول الله)
يا ايها الناس ان هذا من غنائمكم فادوا الخيط والمخيط و ما دون ذلك و ما فوق ذلك فان الغلول عار على اهله يوم القيمة الخ *

Foll 140-145 XI[b] الجزء فيه من حديث ابي الربيع Al Juz fihi min Hadis Abi ar Rabi A collection of 45 Hadis from a work on Hadis by Abur Pabi Sulaiman bin Da ud (*d* A H 234=A D 848) For Sulaiman s life see Huffaz vol ii p 53

Beginning —

نا ابو الربيع سليمان بن داود الزهرى العتكى نا ابن المبارك بن
محمد بن يسار عن قتادة قل للمؤمنين يغضوا من ابصارهم قل عما لا يحل
لهم و يحفظوا فروجهم عما لا يحل لهم *

At the end of the present copy are reproduced 18 notes dated A H 46, 465 525 526 531 532 584 595 596 597 598 556 553 557 681 681 683 685 made by traditionists on the original copies of the works on Hadis of Yahya and Sulaiman referred to above

The pr sent copy also contains three original Sanads dated A H 701 735 733 written by Abdallah (*d* A H 737=A D 1337) Mizzi (*d* A H 742=A D 1342) the author of Tuhfa (see Lib Cat vol v part i No 229) and Barzali (*d* A H 739=A D 1339) the author of Treatise No III above respectively

Foll 151-171 XII الاربعون Al Arba un A collection of 40 Hadis from the 40 most well known Shaikhs of Ibn Taimiyah (*d* A H 728=A D 1328) see treatise No I above

By Aminaddin Muhammad bin Ibrahim al Wani امين الدين محمد بن ابراهيم الواني (*d* A H 735=A D 1335) the author of tr atis No II above

A note on the title page which runs thus اربعين حديثا مخرجة عن كبار مشيخة احمد بن عبد الحليم بن تيمية الحراني تخريج المحدث الحافظ امين الدين محمد بن ابراهيم الواني tells us that Aminaddin composed the present work for Ibn Taimiyah referred to above under whom the present copy was studied by several traditionists see Sanads Nos I and II described below

Beginning —

الحمد لله و نستعينه و نستهديه و نستغفر من شرور انفسنا و من سيات
اعمالنا من يهده الله فلا مضل له و من يضلله فلا هادى له و اشهد ان لا اله
الا الله وحده لا شريك له و اشهد ان محمدا عبده و رسوله الحديث الاول
احدثنا الامام احمد بن عبد الدائم المقدسى قراة عليه و انا اسمع سنة
سبع وستين و سمائة قال خرج رسول الله صلى الله عليه
و سلم و اصحابه فاحرمنا بالحج رواه النسائي و ابن ماجه مولده في

صفر سنة خمس و سبعين و خمسمائة و توفي يوم الاثنين رجب سنة ثمان و ستين *

The date of the birth and death of each of the 40 Shaikhs, and a reference to the work in which the Hadîṣ is found, are noted below each Hadîṣ

The present copy contains the following 6 Sanads, dated A H. 721, 724, 793, 837, 838, 838

I Dated, the Dâr al Hadîṣ Sakrîyah of Damascus, A H 721, written by Muhammad bin Ibrâhîm al Wanî, the author of the treatise He says that he and Dahabî (*d* A H 748 = A.D 1348), the author of treatise No VI above, with some others, studied the present MS under Ibn Taimîyah, who granted an Ijâza to all the students

سمع هذا الجزء على المخرج له سيدنا و شيخنا . ... ابي العباس احمد بن الشيخ ... بن عبد الحليم ... بن عبد الله بن محمد بن تيمية الحراني فسح الله تعالى في مدته بسماعه من شيوخه بقرأة الشيخ ... شمس الدين عبد الله بن احمد بن عثمان الذهبي السادة . . . . و محمد بن ابراهيم بن محمد بن احمد الوادي، و هذا خطه . . . . . سنة احدى و عشرين و سبعمائة بدار الحديث السكرية بدمشق و اجازلنا ما يجوز له روايته *

II Dated, the Dâr al Hadîṣ Sakrîyah of Damascus, A H 724, written by Muhammad bin Râfi' (*d* A H 774 = A D 1374, see Brock, vol ii, p 33) He, with a group of traditionists, such as 'Abdallâh bin Ahmad (*d* A H 737 = A D 1337), Sawâb bin 'Abdallâh (*d* A H 726 = A D 1326), a friend of Ibn Taimîyah, and many others, studied the present MS under Ibn Taimîyah, who granted an Ijâza to all the students

سمع جميع هذا الجزء على من خرج له شيخنا الامام . . .. ابو العباس احمد بن عبد الحليم ... . بن عبد السلام بن عبد الله بن تيمية الحراني مد الله في عمره .. بقرأة الامام عبد الله بن احمد بن عبد الله المقدسي . . . . و صاحبه الطواشي . . و كاتب السماع محمد بن رافع بن ابي محمد بن محمد السلامي . ... عام اربعة

و عشرین و سبعمائه بدا الحدیث السکریه بدمشق و احاز ابم ما برویه و بلفظ بدلک *

III Dated the Qasiyun of Damascus A H 793 The writer of the Sanad who does not reveal his name says that Khatib Hanbal bin Muhammad with five other traditionists studied the work under Ahmad bin Imad al Maqdisi (*d* A H 798 = A D 1398) who granted an Ijaza to the students attending the sitting

الحمد لله سمع جمیع هذا الجزء و فیه اربعون حدیثا خرجها ابن الوادی

السیخ الاسلام ابی العباس احمد بن تیمیه عن کبار مشایخها علی المسند

شهاب الدین احمد بن العماد ابی بکر بن العز المقدسی بقراءة الامام

الخطیب حنبل بن محمد بن محمد الا بغسی وصح ذلک یوم السبت

سابع عشرین صفر سنه سبع و تسعین و سبعمائه بمنزل المسمع بسفح قاسیون

ظاهر دمشق و احاز لهم * *

IV Dated Damascus A H 837 written by Muhammad bin Abi Bakr bin Ruzain a traditionist of the 9th century A H He says that when he and his two brothers (Abdalwahhab and Ahmad) were studying from the present copy under their elder brother Abdallah Muhammad bin Khaidari (*d* A H 894 = A D 1489) and some others joined the sitting

الحمد لله قرأت جمیعه علی اخی ابی محمد عبد الله بن ابی بکر بن

عبد الرحمن فسمعه اخوة ابو بکر عبد الوهاب و ابو الخیر احمد و العامل

ابو الخیر محمد بن محمد بن عبد الله الخیضری و صح ذلک و ثبت یوم

الثلاثاء سادس عشر شوال سنه سبع و ثلثین و سبعمائه احاز و کتب

محمد بن ابی بکر بن رزین *

V Dated the house of Abdarrahman bin Abi Bakr of Damascus A H 837 written by Muhammad Umar bin Fahd al Makki (*d* A H 885 = A D 1480) the author of Al Mujam see Hand list No 2429 He says that he and Ahmad bin Abdallatif (*d* A H 841 = A D 1440) with a group of scholars studied from the present copy under Abdarrahman bin Abi Bakr (*d* A H 838 = A D 1437) who granted an Ijaza to all the students

الحمد سمع جميع هذا الاربعين على الاصيل زين الدين ابى الفرج عبد الرحمن بن القاضى عماد الدين ابى بكر القاضى زين الدين عبد الرحمن بن ابى بكر محمد بن احمد بن القاضى تقى الدين سليمان بن عمر بن حمزة القرشى العمرى المقدسى الصالحى ... بقرأة الفاضل شهاب الدين ابى العباس احمد بن عبد اللطيف بن موسى بن عميرة المخزومى .... و كاتب هذه الأسطر محمد المدعو عمر بن فهد بن محمد بن محمد بن ابى الخير بن مخلد المكى ... .. سنة سبع و ثلاثين و سبعمائة بمنزل المسمع . . و اجاز لكل منا جميع ما يجوز له روايته *

VI Dated, Damascus, A H 738, written by Muhammad al Khaidarî (*d* A H 894 = A D 1489) He says that he studied the work under Shaikh ʿAbdarrahmân mentioned above, who granted an Ijâza to him

الحمد لله قرأت جميع هذه الاربعين على الشيخ زين الدين عبد الرحمن بن القاضى عماد الدين ابى بكر بن عبد الرحمن المقدسى . . . و صح فى يوم الثلثاء رابع المحرم سنه ثمان و ثلثين و سبعمائه و اجاز لى غير مرة *

SUPPLEMENT*

No 463

foll 272 lines 15 size 9¼ × 6 7 × 4

الموطا

AL MUWATTA'

A work on Hadis looked upon by the Sunnis as the only work on Sahih Hadis before the composition of their six canonical collections of traditions (see Lib Cat vol v part i Nos 129-222) and according to some (see ibid Nos 207 223 224) itself one of the six canonical collections in place of Ibn Maja (ibid No 221)

Author —Abu Abdallah Malik bin Anas al Asbahi ابو عبد الله مالک بن انس الاصبحی (*d* A H 179 = A D 795) For other particulars of the work and the author see Lib Cat vol v part i No 121

Scribe عبد الرحمن

Written in fair Naskh Dated Alamganj (a Mahallah in Patna City) A H 1264

The present copy with many other MSS was purchased for the Library in A D 1921

No 464

foll 519 lines 24 size 11½ × 6½ 8 × 4

الجامع الصحیح

AL JÂMI' AS SAHÎH

A beautiful copy of Al Jami the first of the Sunni canonical collections of traditions presented to the Library by Khan Bahadur Shah Muhammad Kamal of Patna in 1916 divided into two volumes

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* This supplement contains particulars of recently acquired MSS on Hadis and others omitted in the first volume for want of a regular list of MSS in the Library at that time

VOLUME I

It begins like the copy (No 129) noticed in vol v, part i, and contains a frontispiece

Author Muhammad bin Ismâ'îl al Bukhârî محمد بن اسمعيل البخاري (*d* A H 256 = A D 870) For other particulars of the work and the author, see Lib Cat vol v part i, Nos 129-187

No 465.

foll 393, lines 24, size $11\frac{1}{2} \times 6\frac{1}{2}$ 8 × 4

VOLUME II

Continuation of the preceding volume

Both the volumes are written in good Naskh Not dated, apparently 9th century A H

No 466.

foll 332 lines 27 size $13 \times 11\frac{1}{2}$, 10 × 9

عمدة القاري

'UMDAT AL QÂRÎ.

A well-known commentary on the preceding work, in 8 volumes, presented to the Library by Maulavi Sayyid 'Abdalmajîd of Tirighat, Patna, in 1914

By Badraddîn Abû Muhammad Mahmûd al 'Ainî بدر الدين ابو محمد محمود العيني (*d* A H 855 = A D 1451)

For other particulars about the author and a description of the work, see Lib Cat, vol v, part i Nos 166–167

VOLUME I

Beginning —

الحمد لله اوضح وجوه معالم الدين الخ

The present volume ends with a commentary on the Chapter هل يمصمص من اللبن

No 467

foll 328 lines 27 size 13 × 11½ 10 × 9

VOLUME II

Continuation of the above volume ending with a commentary on the Chapter استيذان المرأة زوجها بالخروج الى المسجد

No 468

foll 346 lines 27 size 13 × 11 10 × 9

VOLUME III

Continuation of the above ending with a commentary on a portion of the Chapter باب فرض مواقيت الحج و العمرة

No 469

foll 345 lines 27 size 13 × 11 10 × 9

VOLUME IV

Continuation of the above ending with a commentary on the Chapter وكالة الامين The transcription of the above four volumes was completed in A H 1307

No 470

foll 386 lines 27 size 13 × 11 10 × 9

VOLUME V

Continuation of the above ending with a commentary on the Chapter قول الله تعالى و اذ قال ربك انى جاعل فى الارض خليفة

No 471

foll 329 lines 27 size 13 × 11 10 × 9

VOLUME VI

Continuation of the above ending with a commentary on the Chapter كم غزى النبى صلى الله عليه و سلم غزوة الخ

No. 472

foll 402, lines 27, size 13 × 11, 10 × 9

VOLUME VII

Continuation of the above, ending with a commentary on the Chapter تداوی الرجل المرأة و المرأة الرجل

No. 473.

foll 405, lines 27, size 13 × 11, 10 ×

VOLUME VIII

Continuation of the above, ending with a commentary on the last Chapter of Bukhârî The transcription of the last four volumes was completed in A H 1307

Written in fair Naskh

No 474

foll 351, lines 23, size $11\frac{1}{2} \times 7\frac{1}{2}$, $8\frac{1}{2} \times 3\frac{1}{2}$

الجلد الاول من الخير الجاري

AL JILD AL AWWAL MIN AL KHAIR AL JÂRÎ.

The first volume of Al Khair Al Jârî, a rare commentary on Bukhârî (see Lib Cat vol v, part i, Nos 129–149), dealing chiefly with grammatical and philological, but also with other miscellaneous, points

By Muhammad Ya'qûb al Banbânî محمد يعقوب البنباني a recognized scholar of the 11th century A H, well versed in philology, tradition, theology, and jurisprudence For two other compositions of the author see Hand-list, Nos 1154, 2767

Beginning —

الحمد لله رب العالمين اكمل الحمد على كل حال و الصلوة و السلام

الا تمان الا كملان على سيد المرسلين الخ *

A complete copy of the work, in three volumes, is noticed in Râmpûr Library, Nos 129–31

Written in fair Naskh Not dated, apparently 11th century A H

No 475

foll 94 lines 11 size 10 × $6\frac{1}{2}$ 7 × 4

القطعة من الصحيح المسلم

AL QIT'AT MIN AS SAHIH AL MUSLIM.

A fragment of Al Jami by Muslim (*d* A H 261 = A D 875) See Lib Cat vol v part i Nos 188–191 The present fragment corresponds with foll 1–30 of No 188 It was written for the Royal Library of Iskandar bin Bahlul (A H 894 923 = A D 1488–1516) the second King of the Lodi dynasty (see Lane Poole p 300) as appears from the following note on the title page written in gold within an illuminated space برسم خزانة الكتب السلطان العادل العامل الكامل المجاهد فی سبيل الله ابی الفتح اسكندر شاه ابن بهلول خلد الله ملكه و سلطانه

The present copy begins with the Isnad thus —

به نستعين و لاحول ولا قوة الا بالله العلى العظيم اخبرنا قرأة عليه
الشيخ الامام الوالد ابو الظهر بن منصور رحمه الله قال انا الشيخ العمدة
الامام شرف الدين ابو بكر احمد السراجي رحمه الله قرأة عليه و سماعا
فی الحرم الشريف سنة خمس و خمسين و سبعمائة بباب الندوة
يقول سمعت مسلم بن الحجاج رحمه الله يقول الحمد لله رب العالمين الخ *

It ends with the Chapter من انقطع حتى امرا بنميمة وجبت عليه النار

Written in beautiful Naskh Not dated apparently written within the years A H 894–922

No 476

foll 79 lines 21 size $11\frac{1}{4}$ × $7\frac{1}{2}$ 7 × $4\frac{1}{4}$

لوامع الانوار

LAWÂMI' AL ANWÂR

A beautiful copy of the versified abridgment of Mashariq Al Anwar (see Lib Cat vol v part i No 270) by Qadi Iyad (*d* A H 544 = A D 1144) The present abridgment contains 3 000 verses

By Muhammad bin Muhammad al Baladi al Mausali محمد بن محمد البلدی الموصلی a known scholar and traditionist of Damascus who was born in A H 699 = A D 1299 He worked as a Khatib of Jami Amawi of Damascus for a considerable time He was also known

as a scribe of excellent and beautiful hand He transcribed a number of works and died in A H 774 = A D 1273 See Ad Durar, vol ii, fol 473, Brock, vol ii p 25

Beginning —

وقال محمد بن محمد الساعي الموصلي البلد

الحمد لله على نعمائه حمدا يضوع المسك من ارجائه

The following verses of the author quoted at the end, give the date of composition as A H 745

كتبه فاطمه ابن الموصلي على طريق ابن هلال بن علي

خامس شهر شوال سنه خمس و اربعين مع سبعمائه

The copy contains a frontispiece For other copies of the work, see Berlin No 10166, Goth No 388, Escur, No 476

Written in Naskh Dated, A H 1098

No. 477.

foll 143, lines 21, size 10 × 8, 8 × 5

المجلد الاول من معالم السنن

AL JILD AL AWWAL MÎN MA'ÂLIM, AS SUNAN.

The first volume of a very useful and rare commentary on Sunan of Abû Dâ'ûd (*d* A H 275 = A D 838) See Lib Cat, vol v, part i, Nos 208–209

By Abû Sulaimân Hamd bin Muhammad bin Ibrâhîm al Khattâbî al Busti ابو سليمان حمد بن محمد بن ابراهيم الخطابي البستي (*d* A H 388 = A D 998) See, for his life, Lib Cat vol v, part i, No 150

Beginning —

الحمد لله الذي هدانا لدينه و اكرمنا بسنته الخ *

The present volume ends with the commentary on the Chapter القنوت For other copies of the work, see Brock, vol i, p 161, India Office, No 1038, Alger No 1274, A S, No 582

Written in Naskh Dated, A H 1292

No 478

foll 450 lines 25 size 10 × 7 7 × 4

الجامع للترمذي

AL JÂMI' LI AT TURMÛḎÎ

A complete copy of Al Jami by Abu I a Muhammad bin Isa at Turmudi ابو عيسى محمد بن عيسى الترمذي (d A H 279 = A D 820) For other copies see Lib Cat vol v part i Nos 210–214

Written in good Naskh Dated A H 1198 It was presented to the Library by Khan Bahadur Shah Muhammad Kamal of Patna in 1916

No 479

foll 201 lines 22 size 9 × 6½ 6½ × 4

من لا يحضره الفقيه

MAN LÂ YAHDURUHU AL FAQÎH

The second of the four Shi a canonical collections

Author Abu Ja far Muhammad bin Ali bin Husain bin Musa bin Babwaih al Qummi ابو جعفر محمد بن علي بن حسين بن موسى بن بابويه القمي (d A H 381 = A D 991)

For other copies of the work and the author s life see Lib Cat vol v part i Nos 263 265

Written in good Naskh Not dated apparently 11th century A H

The present MS was presented to the Library by Khurshid Nawwab of Patna

No 480

foll 342 lines 24 size 11½ × 6½ 8 × 4

التهذيب

AL TAHḎÎB

The third of the Shi a canonical collections of traditions

Author Abu Ja far Muhammad bin Hasan at Tusi ابو جعفر محمد بن حسن الطوسي (d A H 460 = A D 1068)

For other copies of the work and the author s life see Lib Cat vol v part i No 266–68

Some foll at the beginning of the present copy are hopelessly damaged and worm eaten

Written in Naskh Dated, A H 1050

AL MASÂNÎD*

No. 481.

foll 259, lines 20, size 8 × 6, 7 × 5

مسند ابي عوانه

MUSNADU ABÎ 'UWÂNAH.

The first volume and the first fol of the second volume of a very valuable and old copy of a rare work, Musnad Abî 'Uwânah, compared by reliable traditionists and studied by them The remaining portion of the 2nd volume and other remaining volumes are wanting The author collected Hadîs in the present work from Al Jâmi by Muslim bin Hajjâj (*d* A H 261 = A D 875, see Lib Cat, vol v, part i, No 188) The work is divided into several Kitâbs, which are sub-divided into Babs, and each Bâb is again subdivided into several Biyâns and Sifâts The present copy contains the three following Kitâbs (i) كتاب الايمان (ii) كتاب الطهارات (iii) كتاب الصلوة For a full description of the contents, see No 482 below

Author Ya'qûb bin Ishâq bin Yazîd يعقوب بن اسحاق بن يزيد com-

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* Al Masânîd generally applies to a work containing a collection of Musnad Hadîs, arranged separately under each Sahâbî (companion of the Prophet) from whom the Hadîs is transmitted See Bustân al Muhaddisîn, fol 236, where it is described thus —

اگر بر صحابه ترتیب دهند مثلا روایات ابوبکر صدیق را جدا نویسند و روایات عمر بن الخطاب را جدا انرا مسند نامند *

The term sometimes refers to works on Musnad Hadîs, in which the abovementioned arrangement is not adhered to, see, for example, Musnad, No 481 above, and Musnad ad Dârimi (Lib Cat, vol v, part i, No 253) Musnad Abî Da'ûd at Tayâlasî (Lib Cat, vol v, part i, No 241) is generally supposed to be the first work on the subject

monly called Abu Uwanah (ابو عوانة) one of the greatest authorities of his age in Hadis and Shafi i jurispruden e He studied Hadiş under Yunus bin Abdal Ala (*d* A H 264 – A D 878) and some others and attended lectures on jurisprudence under Muzani (*d* A H 264 = A D 878) and Rabi (*d* A H 270 = A D 884) the pupils of Imam Shafi i (*d* A H 204 = A D 820) He was the first scholar to introduce the Shafi i jurisprudence and Shafi i s compositions into Isfira in

Tabarani (*d* A H 360 = A D 971) the author of Al Ma ajim (see No 319 above) tran mitted Hadiş on his authority Brock vol i p 161 mentions the author s death in A H 310 = A D 925 but Hakim (*d* A H 405 = A D 1014) on the authority of Abu Uwanah and Dahabi in Huffaz vol iii p 2 say that the author died in A H 316

Foll 1–258 the first volume It is defective at the beginning and begins abruptly thus —

سول الله صلى الله عليه سلم سال الاع ال و العراص اما اداها
بالعول العمل دحل الحده حددىا احمد بن سىان
عن ادس بن مالک قال بهدىا في العران ان ىسال سول الله صلى الله علده
و سلم من سى فكان ىعجىىا ان ىحى العاول من اهل الىادىه *

The colophon quoted below tells us that the present copy was transcribed in A H 615

آحر السعر الاول من مسىد ابى وانه صى الله ىده و ىىلوه اىساء الله
فى الدى ىلىه ان الدىى صلى الله صلى فى الكسوف ىمان كعاب و اربع
سحداب كىىه عىد الرحىم بن ىىد الحالو الساوعى
ىىالک فى حامس ىعسرىن سىه حمس عسر و سىماىه *

The present copy has the following two notes at the end

I Muhammad bin Yusuf al Barzali * in an autograph note tells

* Dahabi in Huffaz vol iv p 15 and Ya fi i in Mir at al Janan fol 460 mention Barzali s death in A H 663 سىه ىلث و ستىن و ستمائه but this date must be rejected in the face of the fact mentioned even by Dahabi in Huffaz vol i p 295 and by Ibn Hajar in Ad Durar vol ii fol 147 that his son Qasim was born in A H 665 Ibn Hajar further quotes Qasim s statement that he studied under his father in A H 673 which gives us reason to hold that Barzali died after A H 673 Muhammad Barzali besides being a prominent tradit onist of his age was specially known as a good scribe and swift writer He transcribed a number of works We notice that he transcribed Tarikh u Ibn Asakiz a well known biographical work in 80 volumes of which two

us that the present copy was compared with the original copy belonging to Diyâ'addin Muhammad bin Abdalwâhid, (*d* A H 643 = A D 1243), the founder of Madrasah Diyâ'îyah of Damascus

بلغت المعارضة باصل الصداء ابى عبد الله محمد بن عبد الواحد
المقدسى و عدة كان النقل و سمعه جماعة حين المعارضة و اسمائهم على
الاصل و كتب محمد بن يوسف الدر زالى *

II One Ismâ'îl bin Ibrâhîm, in the following autograph note, says that, in A H 696, he studied the work from the present copy under Kamâladdîn Muhammad, the son of the famous author, 'Umar bin Fârid (*d* A H 632 = A D 1232)

بلغت قرأة من باب الاباحة الى آخر هذ المجلد على السبع
كمال الدين محمد بن الاديب بن على بن فارض بحق اجازته من
الشيخين ابى بكر النعيم بن عبد الله بن عمر الصفار و ابى المظفر
عبد الرحيم بن سعد بن عبد الكريم السمعانى . و ذلك فى مجالس
سنة ست و تسعين و ستمائة *

The two following mutilated Waqfnâmas, one written at the beginning of the first volume and the other on the title-page of the second volume, tell us that the entire set of volumes was bequeathed by Mahmûd bin 'Ali* (*d* A H 799 = A D 1399), the Royal tutor (استاد دار العالى) of Az Zâhir, the King of Egypt, to a Madrasah founded by the said Mahmûd The Waqfnâmas expressly enjoin that these volumes are not to be taken out of the Madrasah The first Waqfnâma runs thus —

جميع هذه المجلدة من مسند ابى عوانه و ما بعدها من المجلدات
ذالک *sic* الذين يعقون به على الوجه الشرعى و جعل مقره لخزانة
الصدر *sic* و ذالک بمدرسة *sic* بقاهرة المحروسة و شرط الواقف ان لايخرج
ذالک *sic* من المدرسة المذكورة *

volumes, dated A H 614, 615, are found in our Library See Hand-list, Nos 2470–71

* This Mahmûd, as mentioned by Ibn Hajar, in Ad Durar, vol ii, fol 580, was a scholar and one of the most wealthy men of Cairo, and for a considerable time, he was the tutor of the Royal house of Az Zâhir, the king of Egypt He founded a Madrasah in Cairo, near the باب زويلة, to which he bequeathed a large number of books, consisting of the collection of Ibn Jumâ'ah (*d* A H 733 = A D 1333) purchased by him

The second Waqfnama runs thus —

الحمد لله رب العالمين وقف الاشرف العالي الجمالي محمود استاد دار العالي الملك الظاهري اعزه الله بالصالحات جميع هذه المجلدة و ما قبلها و ما بعدها من المجلدات من مسند ابي عوانة وقفا شرعيا على طلبة العلم الذين ينتفعون به على الوجه الشرعي و جعل مقره بمدرسة التي بناها و شرط الواقف ان لا يخرج من المدرسة المذكورة *
و جعل النظر في ذلك لنفسه ايام حياته و بعده لمن sic النظر بمدرسة جعل ان يزيده في شرط sic دون عشرة سنة سبع و تسعين و سبعمائة *

Fol 259 the first fol of the 2nd volume Begins with the Isnad thus —

اخبرنا الامام العالم مفتي خراسان ابوبكر القسم بن ابي سعد بن عمر الصفار رحمه الله به ابي عليه بالمدرسة الشريفة ببغداد في سنة ثمان و تسع و ستمائة قلت له اخبركم ابو الاسعد هبة الله بن عبد الواحد بن عبد الكريم بن هوازن القشيري رحمه الله قال انا ابو محمد عبد الحميد بن عبد الرحمن البحيري ح و اخبرنا ابو المظفر عبد الرحيم بن ابي سعد بن عبد الكريم بن محمد السمعاني قرأة عليه و انا اسمع بمرو سنة ثمان و ستمائة قال انا ابو البركات عبد الله بن محمد الفضل بن احمد الفراوي قرأة عليه بنيسابور بمدرسة ابي نصر بن ابي الخير قال انبأنا ابو عمر عثمان بن محمد بن عبد الله المحمي قرأة عليه قالا انبأنا ابو نعيم عبد الملك بن الحسن الاسفرايني قال انا ابو عوانة يعقوب بن اسحاق الحافظ الاسفرايني رحمهم الله
ان النبي صلى الله عليه و سلم صلى الكسوف ثمان ركعات و اربع سجدات في ركعتين الخ *

The only mention of a complete copy of the work is in Kopr Nos 401–406

The present valuable copy was purchased for the Library in 1916 by Mr Abu l Hasan Khan the late Librarian and brother of the Founder

No. 482.

foll 40, lines 22, size 8 × 5, 7 × 4

فهرست مسند ابی عوانه

FIHRISTU MUSNADI ABÎ 'UWÂNAH.

An index of the contents of the copy of Musnad Abu 'Uwânah, noticed above Bound in a separate volume Written in fair Naskh Dated, A H 1323

No 483.

foll 292 lines 23, size $8\frac{1}{4} \times 5\frac{1}{2}$, $6 \times 3\frac{1}{4}$

الفتوحات الالهية

AL FUTÛHÂT AL ILÂHÎYAH.

A very useful and extensive commentary on Arba'in of Nawawî (*d* A H 678=A D 1278)

By Ibrâhîm bin Mar'î bin 'Attîyah al Mâlikî ابراهيم بن مرعى بن عطية المالكى, a well known Mâlikî scholar and traditionist of the 12th century A H He died in A H 1106=A D 1694, see Tâj at Tabaqât, XXII, fol 77, and Berlin, No 1501, where a copy of the present work is noticed

Beginning —

الحمد لله الذي وفق لحمل الحديث من اصطفاه من الانام الخ *

The work was printed in Cairo, A H 1218

Written in Naskh Dated, A H 1142

Scribe حسن سبب مالكى

No 484.

foll 9, lines 6, size $11 \times 7\frac{1}{2}$, $7\frac{1}{4} \times 5$

الاربعين

AL ARBA'ÎN.

A collection of 40 Hadîs on the faith of Islâm and some necessary religious duties

By an anonymous author

Beginning —

الحمد لله رب العالمين اكمل الحمد على كل حال و الصلوة و السلام الاتمان الاكملان على محمد المصطفى و اله و اصحابه اجمعين اما بعد فهذه اربعون حديثا جمعت ابتغاء مرضات الله الكريم و هو الهادى الى الصراط المستقيم الاول بنى الاسلام على خمس شهادة ان لا اله الا الله و ان محمدا عبده و رسوله و اقام الصلواة و ايتاء الزكوة و صوم رمضان و الحج الخ *

Written in beautiful Naskh Not dated apparently 13th century A H

Scribe مصطفى خان

THE E.

ADDITIONS AND COPRECIIONS

Vol V Part I

Preface

Page vi	Line 19	Read the line omitting No 245
vii	25	Read 207 for 227

Page 4	Line 9	Read Munawi	for Manawi
5	32	Wahallah	Wahallah
12	27	Vol II	Vol III
15	26	Ishaq	Ishaq
40	5	Shuhba	Shahba
44	2	Jami	Jami
45	19	Abdalbasit	Abdalbasit
48	14	Sufism	Sufism
50	15	Qamus	Qamus
58	6	788	858
58	11	790	800
67	14	Abdallah	Abdallah
71	2	Qabr	Qabr
75	27	Nawawi	Namawi
78	10	Sahih	Sahih
84	12	683	618
87	1	Şa alibi	Sa alibi
87	11	Qadi	Qadi
87	11	Iyad	Ivad
89	22	Abu l	Abu al
90	16	Dahabi	Dahabi
91	14	Janan	Jinan
93	29	الصحاك	الضحاك
104	13	العصائل	العصائل
106	9	Shi i	Shi i

Page 110,	Line 21	Read	'Sabtî	for Sabtî
,, 113,	,, 2	,,	Mashâikh	,, Mashûikhs
,, 118,	,, 3	,,	Jâmi'	Jami'
,, 119,	,, 22	,,		,,
,, 121,	,, 3	,,	,,	,,
,, 122,	,, 24	,,	Hijâz	Hijâz
,, 131,	,, 21	,,	Mausil	,, Mausal
,, 131,	,, 26			,, ,,
,, 132	,, 34	,,	A H 535 = A D 1140 for A H 513 = A D 1119	
,, 133,	,, 7	,,	Muwattâ' for Muwattâ	
,, 134,	,, 9	,,	A H 975 = A D 1665 for A H 977 = A D 1669	
,, 136,	,, 24	,,	احمد	for احمد
,, 136,	,, 28	,,	علي	,, عمل
,, 151	,, 17	,,	Harawî	,, Hurawî
,, 151,	,, 20	,,	Harât	Hirât
,, 152,	,, 22	,,	Masnad	Musnad
,, 152,	,, 31	,,	فه	,, فه
,, 154,	,, 1	,,	'Abdalbâqî	,, Abdalbaqî
,, 159,	,, 13	,,	الجماعة	,, الجماعة
,, 160,	,, 16	,,	ثقة	,, ثه
,, 160,	,, 23	,,	709	,, 707
,, 160,	,, 25	,,	748	740
,, 161,	,, 16	,,	'Abdallâh,	,, 'Abdallah
,, 162,	,, 17	,,	,,	,, ,,
,, 164,	,, 12	,,	مدنيين	,, مدينيين
,, 169,	,, 11	,,	Nubalâ'	,, Nubla
,, 172,	,, 4	,,	The work was printed in the Dâ'irat at Ma'ârif Press, Hyderabad, A H 1319, for The work seems to be rare	
,, 186,	,, 31	,,	تحريم	for تحريم
,, 190,	,, 12	,,	Nawwâb	,, Nawâb
,, 195,	,, 11	,,	Mausil	,, Mausal
,, 199,	,, 28	,,	Arba'în composed in A H 748 for Arba'în	
,, 202,	,, 18	,,	Haisamî	for Haisumî
,, 203,	,, 25	,,	باعلاء	مساعلاء
,, 206,	,, 13	,,	Nubalâ'	,, Nubala
,, 210,	,, 5	,,	السبح	السبح
,, 210,	,, 13	,,	بحور	,, بحور

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Page	Line	Read	for
4	28	Add dealing with the khilāfat of Ali after the word Hadis Qudsi	
11	19	Read Turmudi	for Turmudi
13	1	عبد الله بن نمير	عبد الله نمير
14	22	Sufi	Sufi
16	8	Qurashi	Quraishi
33	31	الكريم	لكريم
39	8	Abdal aziz	Abdal aziz
41	11	Mashikhat	Mashikhat
51	13	ابو محمد القاسم	ابو القاسم
52	13	Tugrul	Tugrul
80	9	المصابيح	لمصابيح
94	19	Hidayat	Hidayot
101	6	7th	9th
120	17	يسرح	يسرح
133	27	لو	بو
134	30	Arddidah	Azzddidah
136	3	سمنت	سمت
141	5	اسبح	اسبح

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